THE CATECHISM

Set forth in the Book of COMMON-PRAYER,

Briefly explained by short Notes, grounded upon Holy SCRIPTURE.

To which is now added, an Essay of *Questions* and *Answers*, framed out of the same Notes, for the exercise of YOUTH.

The Tenth Edition.

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Imprimatur,

JOH. NICHOLAS

Vice-Can. *OXON.*

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To the READER.

THese short expository Notes were not intended to forestal the use of the larger and more learned Expositions, which are already extant upon the Church Catechism; much less to prevent the seasonable enlargements of the Industrious Catechist upon the same: but are rather designed for a Preparative and Manuduction to the promoting of both.

The first thing here aimed at, was brevity: and therefore, as the Positions are not many, so the Scripture proofs for the justification of the chiefest passages in them, are designedly single. And yet because the cited Scriptures, and perhaps also the Positions themselves, may seem too numerous for young beginners; it may be convenient to make choice of some of the more easy and important Notes, with some of their most necessary Proofs, for the first Essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.

The next thing endeavoured, was Plainness: and for that reason, all citations of humane Authors, and other curiosities of Learning, are wholly forborn. And to make the Exposition yet more plain, the Teacher is to be entreated, in his illustrating the Points to be proved, to give some familiar discovery of their conformity to the words or scope of the Marginal Texts, distinctly pointed to for that purpose.

The last thing projected, was the delineation of such a compass of Catechistical Doctrines, as might

sufficiently evidence this short CATECHISM *to be improveable to a more diffusive use in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it seems, at the first intended.*

In a word, it was desired that some small Manual of Catechistical Observations might be found in the hands of young Christians; which being by the direction of the Instructer, and care of Parents, and Governors, competently learned in small portions, might enable those Youths to return understanding Answers to all such Questions, as should naturally arise from the Observations propounded.

And if, after this, the Catechist shall please to frame the residue of his discourse upon these subjects, to the capacity and expectation of the rest of his Auditory; these performances together may (by God's blessing) become a hopeful means both to deliver some awed Hearers from their inveterate ignorance, and this most necessary service of Catechization *also from the contempt of being reputed work only for Children.*

I. COR. XIV. 20.

Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

A CA-

A CATECHISM, *that is to say*, An Instruction to be learned of every person, before he be brought to be Confirmed by the Bishop.

Question. What is your name?

Answ. N. or M.

Quest. Who gave you this name?

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an Inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life

Quest. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

Answ. Yes verily; and by Gods help so I will: And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

Catechist. Rehearse the Articles of thy belief.

Answ. I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell. The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments: Tell me how many there be.

Answ. Ten.

Quest. Which be they?

Answ. THe same which God spake in the twentieth Chapter of Exodus, saying, I am the

the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit Adultery.

VIII.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs, againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my Neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy Neighbour?

Anſw. My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, Teachers, Spiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing.

dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſobernes, and chaſtity. Not to covet or deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſw. OUr Father which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will

keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest. HOw many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation: that is to say, Baptism and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Answ. Water: wherein the person is baptized In the name of the Father, and of the Son, and of the holy Ghost.

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace.

Qu. What is required of persons to be baptized?

Answ.

Answ. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Answ. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly pur-

poſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Pariſh, ſhall diligently, upon Sundays and Holy-days, after the ſecond Leſſon at Evening-Prayer, openly in the Church, inſtruct and examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices, (which have not learned their Catechiſm,) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as Children are come to a competent age, and can ſay, in their Mother Tongue, the Creed, the Lord's Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a God-father, or a God-mother, as a witneſs of their Confirmation.

¶ And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be Confirmed.

¶ *Canons*

¶ *Canons ſelected by* EGBERT *Archbi-ſhop of* York, *about the Year of Chriſt* 750.

CAN. 6. *Ut unuſquiſque Sacerdos*, &c. "That every Prieſt ſhould diligently inſinuate into the People committed to his "charge, the Lord's Prayer and Creed; "and inform their underſtanding in the "ſtudy and practice of all points of the "Chriſtian Religion. *Compare this with the eleventh Canon of the Council of* Cloveſhoe *under* CUTHBERT *Arch-biſhop of* Cant. *in the Year* 747.

¶ *Injunctions by Qu.* ELIZABETH *in the Year* 1559.

§. 44. *Item*, "Every Parſon, Vicar, and "Curate, ſhall upon every Holy-day, and "every ſecond Sunday in the Year, hear "and inſtruct all the Youth of the Pariſh, "for half an hour at the leaſt, before Even-"ing-Prayer, in the ten Commandments, "the Articles of the Belief, and in the "Lord's Prayer, and diligently examine "them, and teach the Catechiſm ſet forth "in the Book of publick Prayer.

¶ *Con-*

¶ *Conſtitutions and Canons Eccleſiaſtical agreed upon in the Year* 1603.

" LIX. Every Parſon, Vicar, or Curate, " upon every Sunday and Holy-day before " Evening-Prayer, ſhall for half an hour " or more, examine and inſtruct the Youth " and ignorant perſons of his Pariſh, in the " Ten Commandments, the Articles of the " Belief, and in the Lord's Prayer: and " ſhall diligently hear, inſtruct and teach " them the Catechiſm ſet forth in the Book " of Common-Prayer. And all Fathers, Mo- " thers, Maſters, and Miſtreſſes, ſhall call " their Children, Servants and Appren- " tices, which have not learned their Ca- " techiſm, to come to the Church at the " time appointed, obediently to hear and " to be ordered by the Miniſter, until they " have learned the ſame, &c.

¶ *K.* JAMES *his Letter of Directions to the Lord Arch-b. of* Cant. *in the Year* 1622.

---That thoſe Preachers be moſt encou- " raged and approved of, who ſpend their " Afternoon's Exerciſe in the examination

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"of Children in their Catechisms, and in
"the expounding of the several points and
"heads of the Catechism, which is the
"most ancient and laudable custom of
"teaching in the Church of *England*.

The now mentioned Arch-b. of Cant. *his Letter thereupon written to the Arch-b. of* York.

"So far are these Directions from abating,
"that his Majesty doth expect at our hands,
"that it should increase the Number of
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"in the Afternoon, in all Parish-Churches
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"techism, wherewith the People, yea very
"Children, may be timely seasoned and in-
"structed in all the Heads of Christian
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"(to our amendment be it spoken) is
"more diligently observed in all the Re-
"formed Churches of *Europe*, than of late
"it hath been here in *England*. I find his
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I truſt we ſhall) to recommend it to the care of the Civil Magiſtrate.

¶ *In a Sermon Preached before K.* JAMES *in the year* 1624, *by* James Uſher, *late L. Arch-b. of* Armagh.

"Your Majeſty can never be ſufficiently "commended, in taking order, that the "chief heads of the *Catechiſm* ſhould, in "the ordinary Miniſtry, be diligently pro-"pounded and explained unto the people "throughout the Land. Which I wiſh were "as duly executed every where, as it was "piouſly by You intended.---The neglect-"ing of this, is the fruſtrating of the whole "work of the Miniſtery. For let us preach "never ſo many Sermons unto the people, "our labour is but loſt, ſo long as the "foundation is unlaid, and the firſt prin-"ciples untaught, upon which all other "doctrine muſt be builded.

THE

[illegible] ye case & Parents of ye child should die dur-
ing his minority, & ye Godfathrs & should make
due provision for ye child.
ing ye child
h. where by ye instance there given of calld [illegible]
wch was born to Zacharias, & ye father, name
by Elizabeths neighbours & kinsfolk, wch altho Eliz:
deny'd, yet by ye Fathers consent & ye aforesaid
neighb^rs crying, took place & ye child ye name of John:
wch doubtless is ye reason why we call or ye Name to
be given to ye child & it is to be baptiz'd, by ye
Parents approbation; wch at ye same time they can
testify ye Parents regard for ye child, nor doe it thence
follow ye Name should name thimselves for ye child but ye Parents

a. where thy said of we are expressly almost throughout St Johns baptizing of ye people, that they should believe on him yt is on X^t Jesus. & should after him, & ye were we are told ye people or Ephesus & they had heard this ~~Paul~~ preached by Apollo, they were presently baptized in ye name of ye Ld Jesus: so yt is we yt mean by ye Christian faith, for as much as we are baptized we doe, by ye Spirit, & blood under X^t also become his brethren: & we Christian saints & name puts us in mind.

b. If any man suffer as a Xtian, yt is, as one listed under X^ts Banner & beareth his name, let him, nor be asham'd but rejoice.

c. because one is of Masters even X^t. Nice are all brethren, so we happy privilege no unbaptized persons can lay claim;

d. & we eight dayes were accomplish'd for ye circumcising of ye child his name was call'd Jesus, we was so named of ye Angell before he was conceiv'd in ye wo.

e. where St Paul tells in whom also ye are circumcised we ye circumcision made without hands, we putting off ye sinful nature we are told is baptism. wherein buried with in baptism.

f. where Abraham gave name to his son Isaac.

g. as we find some specialty neighbours gave ye name to Obed to ye child the had by Boaz, from whence we may gather & carefulness of parents; we Christ to be a very good institution of X^ts. upon ye accounts

h. That there ought be sufficient security for child bearing train'd up in ye faith in we he likes himself.

i. by ye sin care & parents neglects & child as to often happens & sinned may urge & like of his parents & he of ye be faithfully fulfilled according to ye rule of good.

THE CATECHISM

Set forth in the Book of

COMMON-PRAYER,

Briefly Explained.

SECTION I.

M. or W.] THE Chriſtian Name, which was given in Baptiſm, calleth to mind the Chriſtian [a] Faith, in which the then named perſon was Baptized. And he alſo bearing the name of Chriſt, is called a [b] Chriſtian, and ſo is [c] diſtinguiſhed from men of other Religions, as Jews, Turks, and Heathens.

[a] Acts 19.4,5

[b] 1 Pet. 4. 16.

[c] Matt. 23. 8.

By God-fathers and God-mothers in my Baptiſm.] Names have been uſually given to Infants, when they were received into the Church by [d] Circumciſion, to which [e] Baptiſm is a correſpondent Sacrament. And theſe Names have been ſometimes given by [f] Parents, and ſometimes by [g] others, with their [h] Parents approbation.

[d] Luk. 2. 21.

[e] Col. 2. 11, 12.

[f] Gen. 21. 3.

[g] Ruth 4. 17.

[h] Luke 1. 59, 60, 62, 63.

Wherein I was made, &c.] Three
i Gal. 3.27. i Priviledges are conferred upon the Baptized Christian, or Believer.

k Eph. 2. 12. 1. He who was naturally k estranged from Christ, is now made a
l Eph. 5. 30. Member of him: that is, a l Mem-
m Eph. 1. 22, 23. ber of that mystical m Body of the Church, whereof Christ is the Head.

2. Being a Member of Christ, he
n Eph. 2. 3. who was naturally a n Child of
o 1 Joh. 3. 1. wrath, is now made a o Son of God
p Gal. 4. 5. by p adoption, through Christ the Son of God by Nature.

3. Being a Son of God; he who was naturally a Child of Perdition,
q Mat. 25. 41. and q sharer with the Devil and his
r Rom. 8. 16, 17. Angels, is now made an r Heir of God, and joint heir with Christ to
s Luke 12. 32. a s Kingdom of Glory.

They did promise and vow, &c.]
t Isa. 8. 2, 3. By continuing the ancient use t of witnesses at the naming of Children, or Sureties in Baptism, religious care is taken for the pious education of the Baptized Children: especially,
u Esth. 2. 7. in case of the u mortality, or negligence of Parents. However, Parents
w Deut. 6. 6, 7. are expressly commanded to be w diligent in teaching their own Chil-
x Eph. 6. 4. dren Gods holy word, and x bringing.

i. where we are expressly told y^t those who have been
baptiz^d into X^t have put on X^t, & so upon this account
we have these & following privileges conferr'd on us.
k. even ~~as Gentiles~~ they y^t were wt^d out^d being aliens
from ye commonwealth of Israel & strangers from ye covenants
of promise, having no hope & wthout God in ye world.
l. for we are members of his body, of his flesh, & of his bones.
m. where we are told y^t he gave him to be ye head over all things
to ye Ch. wch is his body, ye fullness of him y^t filleth all in all.
n. for before we were by nature ye children of wrath.
o. bewrecked, says ye Apostle, to manner of men ye Father hath
betrust on us, y^t we should be called ye sons of G.
p. to redeem y^m y^t were under ye curse, y^t we might receive y^e
adoption of sons.
q. i.e. who did deserve w^t in reason & sense perish w^t em, to
have ye dreadful sentence pronounced upon them, depart from
me curs'd, into everlasting fire, prepar'd for ye Devil & his
angells.
r. where his saying to ye spirit of wickedness working in ye children
of disobedience, & ye spirit of
we are ye children of G. & ye children of ye heirs & partakers of y^e
y^e. where ye comfort in ye use of this expression, y^t we should not
fear, because it was ye Father's good pleasure to give us a kingdom.
s. from whence we are informed y^t ye Prophet Joel hath full
authority to say, & it shall come to pass in ye last days, saith G.
I will pour out of my spirit upon all flesh, & your sons & your
daughters shall prophesy, your old men shall dream dreams, & your
young men shall see visions. & also upon my servants & upon my
handmaids I will pour out in those days of my spirit, & they shall
prophesy. & I will shew wonders in ye heaven above, & signs in y^e
earth beneath, blood & fire & vapour of smoke. ye sun shall be
turned into darkness, & ye moon into blood, before y^t great & notable
day of ye Lord come. & it shall come to pass, y^t whosoever shall call
on ye name of ye Lord shall be saved. Acts 2. 17. 18. 19. 20. 21.
t. where he says to Mordecai & Esther for his daughter
Hadassah, & brought her up: because her father & mother were dead
wch in ye duty of godliness & good nurture as they did highly commend
w. & these words which I command thee this day, shall be in thy
heart, & thou shalt diligently teach them unto thy children, & shalt talk of them when thou sittest
in thy house, & when thou walkest by the way, & when thou liest down, & when thou risest up.
x. & teaches us y^t ~~we~~ parents should take a watchful
care in instructing their children in ye knowledge of G.
y. but not by provoking to wrath or anger, & ye reason
of this ye Apost: gives Coloss: 3. 21. least they be dis-
-courag'd.

y. an instance in this matt we have in Deut: 26. 17. 18
where in y covenn betweene y. his people the people
avouches to the L^d to be their G. & to walk in his wayes
& to keep his Statutes & his commandm^ts & his judgm^ts
& to hearken unto his voice. & in consideration of these
services to be performd unto y L^d. y L^d avouches thee
this day to be his peculiar people, as he hath promis
thee & those should keep all his commandm^ts.

2. Even when we were dead in trespasses
& sins. wherein in time past ye walked according to
y course of y world according to y Prince of y power
of y air, y spirit y now worketh in y children of dis-
obedience, among whom also we all had o conver-
sation in times past, in y lusts of y flesh, fulfilling
y desires of y flesh & of y mind
& were by nature y children of wrath even as others.
3. For verily y. I said not y Angells y sinn'd; by wch
we may understand y Devil to be a lost angell because he
sinn'd.
b. } ye ye tempter came unto him.
c. } I heard a loud voice saying in heaven, now is
come Salvation & strength & ye kingdom of o^r God & y power
of his X^t, for y accuser of o^r brethren is cast down, y^t
accused them before o^r God day & night.
d. } he shewed me Joshua ye high Priest standing before
y Angell of y L^d & Satan standing at his right hand to
resist him.
e. he y committeth sin is of y Devil for y Devil sin-
neth from y beginning, for this purpose y Son of God was
manifested y^t he might destroy y works of y Devil. 1 Joh. 3. 8
him; as appears from y beginning of this verse.
4. Ye are of y^r father y Devil. & y lusts of y^r father
ye will do; he was a murderer from y beginning
& abode not in y truth, because there is no truth in
him; & when he speaketh a lye he speaketh of his own
for he is a lyar & y father of it.

ing them up in the nurture and admonition of the Lord.

Three things in my name.] As in Baptism, three Priviledges are assured to the Person Baptized, or Believer: so, in his name are [y] avouched three things to be performed. SECTION II.

[y] Deut. 26. 17, 18.

First, that I should renounce the Devil, &c.] The first thing promised in the behalf of the Baptized person, is the abrenunciation of his [z] three spiritual Enemies; the Devil, the World, and the Flesh.

[z] Eph. 2. 1, 2, 3.

The first spiritual Enemy is the Devil, who is an evil spirit, or [a] lost Angel; and is to be renounced, because

[a] 2 Pet. 2. 4.

1. He tempteth to sin; and so is called the [b] Tempter;

[b] Mat. 4. 3.

2. He accuseth for sin; and so is called the Devil, and the [c] Accuser;

[c] Rev. 12. 10.

3. He hindreth from doing good; and so is called [d] Satan, or a Resister.

[d] Zech. 3. 1.

The Works of the Devil are in general, all [e] Sins committed by his instigation; and, more particularly, those which are committed after [f] his example: as, Murther, Lying, and the like.

[e] 1 Joh. 3. 8.

[f] Joh. 8. 44.

SECTION III.

The Pomps and Vanity of this wicked world] The second ſpiritual Enemy to be renounced, is [g] this preſent evil World, with the vanities of it.

By World is not here meant the elementary World, or frame of viſible [h] creatures, which are [i] good; nor only the rational [k] World of mankind, which is not [l] wholly evil. But by World are here underſtood thoſe [m] men of the World, who are enemies to godlineſs; and thoſe other [n] creatures in the World, which the Devil, [o] the Prince of it, uſeth as [p] baits and ſnares to ſeduce men to ſin

The pomps and vanity of this World are [q] diſtinguiſhed into,

1. The luſt of the fleſh, which is [r] Pleaſure;

2. The luſt of the eye, which is [s] Riches;

3. The pride of life, which is [t] Honour. And theſe become injurious to Piety, when they are [u] affected inordinately, immoderately, or unſeaſonably.

And all the ſinful luſts of the Fleſh] The third ſpiritual Enemy to be renounced, is the [w] Fleſh with the luſts of it.

By

[g] Gal. 1. 4.
[h] Act. 17. 24.
[i] 1 Tim. 4. 4.
[k] Joh. 12. 19.
[l] Phil. 2. 15.
[m] Joh. 15. 19.
[n] 1 Joh. 2. 15.
[o] Joh. 14. 30.
[p] Mat. 4. 8, 9.
[q] 1 Joh. 2. 16.
[r] 2 Tim. 3. 4, 5.
[s] Eccl. 5. 11.
[t] Jer. 45. 5.
[u] Jam. 4. 4.
[w] Gal. 5. 24.

g. where ye Apostle in his salutation to ye Gal: says yt
x gave himselfe for our sins, yt he might deliver us from
this present evil world, therefore yis we are promise in o baptism
to renounce this spiritual enemy.
h. for ye Apost: there says to ye Athenians yt God made & world
& all things therein, wch are his creatures, & wch are good.
i for every creature of G. is good;
k where ye Pharisees upon ye raising of Lazarus from ye dead
concluded yt they availd nothing, because ye world was gone
after X, wch by ye world is meant ye rational world of mankind.
l. because ye Paul tells ye Philippians in ye third epistle
in ye day of X, yt he had not run in vain nor labour'd in vain
therefore yis not either of these meanings of ye word ye we
doe in o baptismal promise to renounce, but doe promise
to renounce ye world, as we are here to understand by ye
word those men of ye world who are enemies to ye word
m. wch men of like terms ye men of ye world; for X
he tells his Disciples yt if ye were of ye world ye world
would love his own; & if if ye were such men as resist-
ed any power of doctrine, such men yt as these we
must renounce & farther:
n. of ye Apost: 1st John enjoynes us not to love ye things
of ye world, as well as ye world,
o as he is child in ye mentioned text
p. as he did to ye Saint, wch upon may be at large in
his temptations by ye devil, where he allures wch ye
grandeur of ye world, & adds wch to make ye bait
take all these things are thine.
q as in ye place just quoted.
r as here ye Apostle calls them pleasures.

S. of goods increase, says ye rich man, they are encreased & eat em, & we goe if there to be Lookers on, having ye beholding of em to their eyes, & ye lust therefore they lust by ye eye.

F. because ye prov: says, Lifted up your eyes on high, behold things neer thy self &c. & the Apost: Pride of life. Where ye Apost: reckons up those things to be enemies to G. but for this to ye child, therefore we ever such are inordinately & immoderately desired by us we ought to renounce em because they withhold us & take us off from our duty to G.

W. Where ye Apost: says, they yt are of ye flesh have crucifyed ye flesh &c. & affections & Lusts. Therefore by ye we promise to renounce this third spiritual enemy viz. ye sinfull Lusts of ye flesh now we come to enquire into ye meaning of this sinfull Lust of ye flesh.

And more yt all this Myne Bp of Salisbury hath in his Preface to a Little Exposition on ye Ch: Catechism, recommended to ye Clergy of his Diocese, & yt of Constant Catechising of youth in ye grounds of ye principles of Religion, by Learning ye in ye Collect in ye Explaining in ye Epistle

Before I shall begin wth an exposition upon the Ch: Catechism, I think highly necessary to recommend you several passages out of some injunctions, Constitutions, Canons, with Directions & Sermons, shewing the obligations & necessity of instructing children in the grounds & principles of the Christian religion Contain'd in the said Catechism. Of which I shall begin

And it is for these very reasons y^t I am more willing & do engage in a work of this nature: tho' indeed I must tell you plainly, y^t the backwardness of some Parents, in regard to their children, & sometimes in their neglect of their Servants, had almost discouraged me in a work so I am perswaded absurd, will be of the greatest importance, benefit & blessing of this Parish. I shall always made it my Constant duty & business, under God's protection & by his assistance to contribute any thing that lies in my power for the benefit & salvation of your souls, so long as I shall Continue with you, which will not be long unless these resolutions I shall pass into actions: & as nothing shall be wanting on my side to the instructing of your children, so if you will not omit preparing them for so necessary a work, otherwise I am oblig'd by my office to present those negligent & careless Parents, & more who shall omit or neglect to bring their Children under upon seasonable warning, to be Catechised; for it is ye obligation of Religion and

You, those to ye Civil Magistrate can & will.

And now before I enter upon ye Questions & Answers I shall explain to you ye Meaning of a Catechism: by wch is commonly understood an instruction by way of question & answer in ye principles [illegible] & such things as are ye Chiefly to be known of & than Religion. Now these principles are in ye Booke two

1. The Gospell Covt.
2. The Means of Grace.

First by ye Gospell Covt we are to understand y^t Covt wch God made known to mankind in ye Gospell into wch we are admitted by Baptism, whence it is also called ye Gospell Covt.

2. In order to understand by ye Means of grace shall be necessary to inquire ye Grace signified.

The word Grace does properly signifye ye favour & love of God, in wch sense it is frequently met wth in ye Bible. Gen. 6. 8. 2. Sa. 2. Rom. 3. 24. Eph. 1. 7. 4. 2. 7. 2. 8. 9. But it is also taken in ye holy Scripture in a general sense for all those Divine gifts to signifye more particularly & a peculiar manner ye holy Spirit Joh. 1. 17. 1. 14. & 11. Rom. 1. 7. Hab. such gifts & qualifications as are in a more especial manner wrought in us by ye Concurrence of ye holy Spirit. 2. Cor. 1. 5. Gal. 2. 9. 1. Pet. 5. 5. you have it.

So y^t having now seen w^t is meant by ye Gospell & by ye Means of Grace we are to understand such things as ye Lord has enjoyned us to observe & do, in order to obtain ye assistance of ye H. Spt. & together wth wch Concurrence he begin & generate in us & several than Graces, & finally increase, & how ever, leave to us ye Gift in finite Grace & pard. Now it is evident y^t ye Catechism does without [illegible] in

By Flesh are not here meant the several sorts of living [x] creatures, which are made of Flesh; neither [y] humane nature, nor the frail body of man, which are sometimes [z] called Flesh.

But Flesh is the [a] unmortified corruption of the Soul, which is [b] enmity against God: because 1. It [c] hindreth us from doing good, and 2. It [d] inclineth us to do evil.

The sinful lusts of the Flesh are the manifold [e] inordinate affections, and [f] evil concupiscences of the mind, by which the temptations of the Devil are entertained, and the [g] good things of the world are abused to sin.

[x] 1 Cor. 15. 39.
[y] Isa. 58. 7.
[z] 1 Cor. 15. 50.
[a] Rom. 7. 25.
[b] Rom. 8. 7, 8.
[c] Gal. 5. 17.
[d] Rom. 23.
[e] Gal. 5. 19, 20, 21.
[f] Jam. 1. 14.
[g] 1 Tim. 6. 10.

Secondly, that I should believe, &c.] The second thing promised in behalf of the baptized person, is [h] faith, or a [i] belief of the Doctrine of Christianity.

SECTION IV.

[h] Acts 8. 36, 37.
[i] Acts 26. 27, 28.

By believing is not here understood only historical Faith, such as the [k] Devil and wicked men may have:

[k] Jam. 2. 19.

Nor only the [l] Faith of miracles, such as *Judas* the Traitor and other [m] wicked professors of Religion may have had:

[l] 1 Cor. 13. 2.
[m] Mat. 7. 22, 23.

Nor

n Luke 8. 13. o Acts 8. 13, 21.

Nor only n temporary Faith, such as o hypocrites may have.

But this Faith is a gracious work p 2 Cor. 4. 13. q Rom. 10. 10. r Joh. 3. 33. s Eph. 1. 13. of the p holy Spirit, whereby the q heart of man is enabled to r assent unto, and rely upon the s word of Gods Truth, and Gospel of mans Salvation.

t Acts 24. 14. u Luk. 24. 27. w Joh. 20. 31.

The doctrinal object of a Christians Faith is, in general, the t whole holy Scripture; and more particularly, all u the Articles of the w Christian Religion.

x 1 Joh. 3. 23. y Mar. 16. 16.

This Faith is necessary to all men, as being a x duty commanded of God, and a means y without which a man cannot be saved.

SECTION V.

Thirdly, that I should keep Gods holy will, &c. The third thing promised in behalf of the baptized person, is z Obedience to the a whole will of God, b revealed in his Laws.

z Luke 3. 12. a Jer. 7. 23. b Psal. 40. 8.

This obedience is universal,

1. In respect of the object; because the obedient man, in his desire, keepeth c all Gods commandments.

c Psal. 119. 128. d Deu. 26. 16.

2. In respect of the subject; because he keepeth them with d all his heart.

3. In respect of duration; because

The Acknowledge of ye Gospel-Covent & of ye Means of Grace
ye in a very plaine & easy manner, & plain and excell
Method; & Here I think it requisite to inform you
also wch Method it does, &
1. It does in Gen^ll teach us ye terms & conditions
of ye Gospel Covent both on G^ds & Mans p^t & also
ye Necessity of carefully using ye Means of
Grace: & thus it does in ye four 1st Questions
& answer.
2. It more particularly & fully instructs us as to
ye 3 Branches of ye p^t of ye Gospel Covent, w^ch
belongs to us Men. Namely w^t we are to be-
lieve, w^t we are to do & w^t to hope for & this
it does in ye 7^e next quest & Ans^rs &
3 & Lastly it does in ye remaining p^t more part^r
-ticularly & fully instruct us in these two princi
-ple Means of Grace. W^ch Day & Sacrament.
Proceed we now ye to ye Ch: Catechism, & to ye 1st p^t of
it, wch is taught ye Terms or Conditions of ye Gospel-
Covent, both on G^ds & Mans p^t & also ye Necessity of Carefu
-lly using ye Means of Grace.
And ye 1st Question ye is ask is ye 2^d Christian Name, wch was cal-
-led because what given us, w^n we were 1st made Christians: &
here we may observe ye great reasons of beginning ye
this Question wch are these 2.
1st Because it is ye most Easie question for child
-ren (with^l in age & understanding) to give an
answer to.
2 Because it is a most proper quest: to make way
for mentioning ye Gospel Covent: for as much as ye Christian Name
are given to us, w^n we were admitted into ye Gospel Covent &
ye in Conformity to ye Rule & practice of ye Church Gen. 17

8.4.15.vs. & his Ch: ever after. Gen. 22.3.4. Luk. 1.59.
The next question y^t is ask'd is. Who gave y^m this name.
to wch this Answ^r is made. viz. ye Father & Mother &
ye sponsors to ye Child & God-sib shall we explain'd under
ye Sacram^t of Baptism: I shall at present consider w^t
more immediately relates to ye Gosple-Covent: & shall
inquire w^t p^t of ye Gosple Covent it is y^t we are taught in
ye foregoing Answ^r. wch is y^t p^t wch is performed by Parents
baptism: viz. those privileges or benefits, w^ch, make over
to us & w^t we are in Gen^ll these three. That we are ye made
Members of X^t, Children of G. & Inherit Gods Promises &
The Consideration of wch benefits convey'd to us from
G. should instruct us, y^t in Covenant we are to be duely
baptiz'd in all respects. & particularly such Parents
as are duely minded to baptize.

Having explain'd w^t belongs to ye benefits of baptism
in Gen^ll as taken together, I shall now proceed to ye ex-
planation of each Benefit taken distinctly or by itself. &

1st I shall inform y^m how we are made members of
X^t in Baptism. wch is done being & being ad-
mitted into X^ts Ch: wch is his body. Eph. 5.22.23. 1 Cor. 12.13.
y^t is, he who was, naturally exhang'd from X^t is now
made a member of him. y^t is, a member of ye mystical
body of ye Ch: whereof X^t is ye head. & ye reason of this bene-
fit being mention'd before ye 2^d two, we are made par-
takers of in Baptism, is. y^t according to ye Tenour of
ye Gosple Covent ye oth^r two benefits do altogeth^r depend
on this. & therefore belong only to such as are Members of
X^ts Ch: nor can they by no seperate from X^t. & justly
pretend to ye two next Benefits.

2. The 2^d p^t wch is, & we are made in Baptism
Children of G.

cause he walketh in them [c] all the days of his life. [e] Luke 1. 74, 75.

Man is not saved by the tenor of the Covenant of [f] Works, the condition whereof is [g] perfect Obedience; but by the Covenant of Grace, the [h] condition whereof is true Faith. Yet is this Obedience, in doing good works, necessarily required: because by it

1. [i] God is glorified; 2. [k] Our Neighbour is gained and edified; 3. [l] Our own Faith is justified. [f] Gal. 2. 16. [g] Rom. 10. 5. [h] Rom. 10. 9. [i] Mat. 5. 16. [k] 1 Pet. 3. 1 2. [l] Jam. 2. 18.

Dost thou not think that thou art bound to believe and do, &c.] Believing and Doing, or [m] Faith and good Works, make up the whole doctrine and practice of Christianity. And these are not to be [n] separated: because [o] Faith without Works is dead; and Works [p] without Faith cannot please God. [m] 2 Tim. 1. 13. [n] Acts 19. 18. [o] Jam. 2. 20. [p] Heb. 11. 6.

By Gods help so I will. And I heartily thank, &c.] Beside our [q] firm resolutions of obedience unto God, it is chiefly required that we seek to him for help, that we may obey him. The means whereby God is to be sought to for help, are [r] thankfulness for spiritual mercies already received, SECTION VI. [q] Psal. 119. 106, 107. [r] Col. 1. 3.

ed, and [f] prayer for a continual supply of grace for the time to come.

That he hath called me to this state of salvation, &c.] Gods calling is either [t] common, or special and effectual. Common calling is that whereby a [u] Nation, City, or Family are called to the knowledge of the means of Salvation. Special, or effectual calling, is that whereby God [w] calleth his [x] elect, out of their natural state of sin, unto [y] holiness and salvation, through Christ Jesus; and that ordinarily by means of the Gospel preached.

And I pray God to give me his grace &c.] To the performance of every good action, God by his preventing grace giveth the [z] Will; by his assisting grace, he giveth the [a] Power; and by his consummating grace, he giveth the [b] Act, or Accomplishment.

[f] Col. 1. 9.
[t] Mat. 22. 14.
[u] Psal. 147. 19, 20.
[w] Rom. 8. 30.
[x] 1 Pet. 2. 9.
[y] 2 Thes. 2. 13, 14.
[z] 2 Cor. 3. 5.
[a] Phil. 13. 2.
[b] Phil. 1. 6.

The CREED.

Rehearse the Articles of thy belief.] The doctrine of a Christians Faith was anciently delivered in a [c] form of words: and so was openly [d] confessed, before admission to Baptism.

[c] 2 Tim. 1. 13.
[d] Acts 8. 36, 37.

A R-

Now we are made in Baptism Children of G. by adoption inasmuch as tho by Nat: we are sinners & the enemies of G. yet G. is pleas'd to adopt, take or own us for his beloved Children, on account of ye Covent we make wth him at Baptism. as ye A. post: speaks. Gal. 4.5. Eph. 1.5. &

9 & Lastly we are made inheritrs of ye Kingdom of Hr

Because G. does ye thereby give us a true right & title to ye Kd of inheritance; & does put us into such a State as we shall by no means fail of inheriting ye Kdom of Hr, if we do not fail of performing ye pts of ye Covent, wch was made at ye Baptism by ye G. Ghost & ye Minrs. Joh. 3.36.

The 9 Quest: we are ask'd in ye Catechism, to

did ye Godfath & Godmoth in yr Name

So wth this answer is made they did promise &c.

And as there is three benefits convey'd to us from G. in Baptism So is there likewise three things requir'd on ye pt to be Rec'd of the promises of ye Gospel do belong only to such as are Members of Xt: ye Xn being Members of Xt is not alone sufficient to make us partakers of ye Kd promised, we must also be sincerely carefull to perform Baptismal vows.

And it shall shew ye w[hich] is to be learnt from ye

1st pt of ye Baptismal vows. in order to

wch we must inform yr selves of 3 things wch are opposite under ye 3 draw'n from ye Devil, & wch we call ye three Spiritual Enemies, we are to be renounced by us, viz the Devil, the W. & Flesh. & wn we are to understand by renouncing wt is meant, ye detesting & abhorring in wardly in ye hearts, & not believing or being led by ye outward life in ye lives & practice.

1st wn we are to renounce ye Devil, ye Scripture

that he is an evil spirit or fallen Angell. Devil is a Name wch is given in Com: to all ye lost & fallen

Angells, but more especially to ye Chief
Angell, & we
are to renounce him; because he bears an irreconci-
liable hatred unto us, whence he is called Satan:
Job. 1. 6. 7. 8. v. for he is resister. Zach. 3. 1. & out of such
his hatred he is seeking to destroy us. viz

1. By tempting us to sin as he, whence he
is called ye tempter. Mark. 1. 13. 1 Thess. 3. 5. & therewith
if we yield to his temptations, by impleading & accusing
us to Gd for the same, whence he is called ye ac-
cuser & adversary. And ye devil or Accuser. 1. Pet. 5. 8.
And now has plainly in ye folly of mankind, in willingly
& easily yielding to his temptations since he shortly designs
ye utter ruine & destruction, both of ye Bodies & Soals.

And we must renounce all his works
as well as him. for it is all mans desire: for as much as
ye Devil is ye Author of all sin, in ye wch in compari-
sons of mankind; he tempted & prevailed on Adam & Eve
to sin; & does still continue to tempt all & posterity to
sin. but by it is more particularly understood such sins
as have a more immediate relation to ye Devil, as
Idolatry, witchcraft, pride, malice, lying &c. &c.

And 2dly. ye Spiritual Enemy we must
renounce is ye Pomps & Vanities of this wicked
World we must, in order to understand this part of ye pro-
mise, inquire what it is meant by ye wicked World.
not as it is in itself or was made by Gd, for so it is
very good, but considered as it is to be renounced by us
& whatever it is likely to prove ye occasion of our being
drawn into wicked ways, for ye sake of wch nothing we with
enjoy or desire therein; wch will divide between us
& ye love of ye Father is not in us. 1. John. 2. 15.

ARTICLE I.

SECTION VII.

I believe in God] This first Article is the [c] foundation of those that follow.

God is an [f] eternal [g] Spirit, whose [h] Being is of himself: that is, who is not from any other. And therefore there is but [i] one only true God, from whom [k] all things have their Being.

The Father Almighty,] He is the [l] Father of Christ from eternity; and is called Christs [m] own Father, as Christ is called Gods [n] own Son. And for Christs sake, God is also [o] our heavenly Father, and can do for us [p] whatsoever he will.

Maker of heaven and earth] By heaven and earth is meant the [q] whole world, and all things therein: which God [r] created of nothing, by his word, [s] in six days, [t] for his own glory. And he still [u] preserveth all things by the same [w] word of his power.

[c] Joh. 14. 1.
[f] Psal. 90. 2.
[g] Joh. 4. 24.
[h] Exod. 3. 14.
[i] Isa. 44. 6.
[k] Act. 17. 24, 25.
[l] 2 Cor. 11. 31.
[m] Joh. 5. 18.
[n] Rom. 8. 32.
[o] Joh. 20. 17.
[p] Mar. 14. 36.
[q] Act. 17. 24.
[r] Heb. 11. 3.
[s] Exo. 20. 11.
[t] Col. 1. 16.
[u] Neh. 9. 6.
[w] Heb. 1. 3.

ARTICLE II.

SECTION VIII.

And in Jesus Christ,] In this second Article we [x] profess our faith in Jesus Christ. [y] *Jesus* signifieth a Sa-

[x] Acts 8. 37.
[y] Matt. 1. 21.

a Saviour; and was so called, because
z Acts 4.12. this Son of God is the z only Saviour
a Joh. 1.41. of mankind. And *Christ*, or a Messiah, signifieth Anointed; and was so called, because he was
b Acts 10.38. b anointed to
c 1 Cor. 1.30. three c Offices: namely, to the Of-
d 1 King. 19. 16. fices of a d Prophet, of a e Priest,
e Exod. 40.13. and of a f King; which three under
f 1 King. 1.34. the Law, were in special manner Anointed.

Christ as a Prophet g instructeth his Church, outwardly by his word,
g Luke 4. 18. and h inwardly by his Spirit.
h Luk. 24.45. As a Priest he i reconcileth his
i 1 Tim. 2. 5, 6. Church, by his Satisfaction once,
k Heb. 7.25. made on the Cross, and by his k continual Intercession still made at the right hand of his Father in heaven.
l Eph. 1. 22. As a King he l governeth and
m Eph. 5.23. m protecteth his Church.

His only Son,] In Christ are
n Matt. 1.23. n two natures: namely, Divine nature, or the nature of God; and Humane nature, or the nature of Man. In respect of his Divine nature
o Joh. 1. 18. he is called the o only begotten Son
p Joh. 10. 30. of God, and is of the p same divine essence with the Father. In respect of his Humane nature, he is called
q Mat. 16.13. the q Son of Man.

Our

Q. We Must inquire wt ase we are to understand by ye Pomps of ye O. Vil

All Extravagancy in Apparel or any oth outward appearance above wt is agreable to ye Rank or Condition of ye they are guilty of a breach of ye Baptismal vow & thereby of Sin, whilst they lay ye stress upon ye Pomps of this wicked W. we may be distinguished into three Sorts.

1. The Lust of ye flesh wch is pleasure?
2. The Lust of ye Eye wch is riches. &
3. The Pride of Life wch is honr, & these become ingrained to Piety wch they are Coveted in moderately, inordinately & unreasonably; & these three belong also to Vanities of this wicked W, wch is

2 Thing we ought to inquire wt is meant by it. Only all ye Vain way & of misspending of time: wch ye Devil ye Prince of this W uses as traps & Snares to seduce Men to sin.

Come we now to ye Lust of ye three Spiritual Enemies. Vit. ye Flesh: & all ye Sinfull Lusts of ye flesh.

1st yt I shall briefly inform you is meant by flesh. &

2. By ye Sinfull Lusts of it.

By ye flesh is meant ye Faculty of ye Soul, wch is common to us wth ye Creatures, & to wch belong all those affections & passions as are likewise Com: to us wch ye Br: as Hunger & thirst &c. Love, Desire, Joy; Anger, Fear, grief &c wch they are irregular & inclined & carry us to any thing forbidden by G, yn become Sinfull & are termed ye Sinfull Lusts of ye flesh. Gal. 5. 16. 17.

Having thus done wth ye 1st Branch of ye Baptismal vow I shall proceed to ye

2d of wch was to wch I should keep all ye Articles of ye Xtian faith. By wch we are to understand such points in ye Xtian Religion, as are most necessary to be believed: & wch, tho very sharge & above ye reach & understanding, yet are most assuredly to be believ'd by us upon ye Authority of ye word, & holy Scripts: wherein they are deliver'd & Contain'd at large, & all of wch they are drawn up into a short Collection, Commonly Call'd ye Apostl: Creed, wch Creed is thereby taught us in ye 2d pt of ye Ch: Catechism. to wch I shall pass in

3 & Last place, to ye 3d & last branch of ye Baptismal vow, viz, yt we should keep yt holy will & Commandmts &c. & from hence may be learn'd in Gen'll yt a true Gosple-Obedience has these three qualifications.

1. It is Universal, or a keeping (not three or four pts, but all) yt holy will & Commandmts
2. It is Constant, not now & yn, but at all times, wch in ye Meaning of walking in ye Fames: &
3. It is Dutimal or perseverance, viz, all ye Days of ye Lives.

And this will & Commandmts of God are to be found & known, in yt holy word or in ye Bible, & more particularly it is briefly Comprised by G. himself in ye Decalogue or Ten Commandmts, wch are thereby taught us in ye 2d pt of ye Ch: Catechism.

Our Lord.] This title *Lord*, which is [r] diverſly given to men, is here the peculiar attribute of Chriſt, the [f] ſoverain Lord of Lords: to whom belongeth [t] abſolute Dominion over all, and [u] Obedience from all.

[r] 1 Cor. 8. 5, 6.
[f] Rev. 19. 16.
[t] Acts 10. 36.
[u] Phil. 2. 10, 11.

ARTICLE III.

Was conceived by the holy Ghoſt,] In this third Article we confeſs, that when Chriſt was [w] made of the ſeed of *David* according to the fleſh, he was [x] made in all things like unto us, but [y] without ſin. For he being conceived only by the [z] operation of the holy Ghoſt, was moſt holy in his humane ſoul and body.

SECTION IX.

[w] Rom. 1. 3.
[x] Heb. 2. 17.
[y] Heb. 7. 26.
[z] Luke 1. 35.

Born of the Virgin Mary.] That Chriſt might be our [a] near kinſman, and capable to redeem us, by paying our debt in the [b] ſame humane nature in which it was contracted; it was neceſſary he ſhould be the [c] ſeed of the woman. And that he might appear to be the promiſed *Meſſias*, it was neceſſary he ſhould be [d] born of a *Virgin* of the [e] linage of *David*.

[a] Ruth 2. 20.
[b] 1 Cor. 15. 21, 22.
[c] Gal. 4. 4.
[d] Mat. 1. 23.
[e] Mat. 1. 1.

ARTICLE IV.

Suffered under Pontius Pilate.] In this fourth Article we confeſs that, according to the [f] Prophecies

SECTION X.

[f] Acts 3. 18.

of Scripture, [g] Christ suffered in his humane nature both in [h] soul and [i] body: his [k] divine nature being uncapable of suffering. For he was delivered to [l] *Pontius Pilate*, then *Roman* Governor in *Judaea*: who being a man addicted to [m] cruelty and [n] sinful compliance, [o] condemned Christ to be crucified.

Was Crucified, As [p] *Isaac* bare the wood which was prepared to burn him: so Christ [q] bare his own Cross. And as [r] *Moses* lifted up the Serpent on the Pole in the wilderness; so was *Christ* lifted up on the Cross, to which [f] his hands and feet were nailed.

And by this [t] painful, shameful and accursed death upon the Cross, did Christ [u] expiate our sin, and redeem us from the [w] curse of the Law.

Dead As [x] sin-offerings under the Law were put to death: so [y] Christ by suffering death, became a sacrifice for sin. And tho [z] his enemies put him to death, yet he [a] voluntarily laid down his life. And the blood which he shed was of infinite value, because the [b] blood of that person, who was God as well as Man.

[g] 1 Pet. 4. 1.
[h] Mat. 26. 38.
[i] Joh. 19. 1, 2, 3.
[k] 1 Tim. 6. 15 16.
[l] Mat. 27 2.
[m] Luke 1. 1.
[n] Mark 15. 15.
[o] Luke 23. 23, 24.
[p] Gen. 22. 6.
[q] Joh. 19. 17.
[r] Joh. 3. 14.
[f] Psal 22. 16.
[t] Heb. 12. 2.
[u] 1 Pet. 2 24.
[w] Gal. 3. 13.
[x] Lev 4. 29.
[y] Heb. 9. 28.
[z] Mark 10. 33, 34.
[a] Joh. 10. 17 18.
[b] Act. 20. 28.

In

You have been now taught in Gen: ye Gospel Covenant
wch wt are ye blessings you are taught to ye 1st pt
ye wt are ye Duties you on yor pt are engag'd to perform
according to wt you ye 1st pt of ye Creed
baptism in yor Name. I come now to ye
4th & last Quest: Contain'd in ye 1st pt of ye
Catechism. wch is. Dost thou think yt thou art bound
To wch this Answr is made. Yes verily &c.
By wch Answr we are taught yt we can not perform
ye Baptismal vows, or ye pt of ye Gospel Covenant
ye Grace or help: & so yt we ought carefully to make
use of all ye Means of Grace, more especially to
pray Continually to God for his Grace, yt we may thereby
be enabled to perform ye pt of ye 2d Covenant, & to may
Continue in ye state for Capacity of Salvation, to wch
he has been pleas'd to call us thro Jesus Xt, or ye
preaching of ye Gospel: & lastly yt for such his free
& infinite Mercy we ought always to return him
ye most hearty thanks & praise.

The Method I observ'd in my Exposition on ye Catechism was yor may remember by Dividing it into three pts. 1. 2. 3.

As to ye 1st of these namely, ye terms or Conditions of ye Gospel Gospel Covt both on Gds & Mans pt. & also carefully using ye Means of grace wch I told ye was taught us in ye 2d pt Questions & answers, was explain'd to ye best understanding I cou'd now to ye 2d pt of ye Catechism, wch I say I did in

2. That pt of it wch more particularly & fully instructs us as to ye 3 Branches of ye 1st pt of ye Gospel Covt, wch belongs to us Men: Wt it is we are to believe, & we are to doe, & wt not to doe, & this I did in ye 7. next questions & answers. & this I shall distinguish & divide into three heads

1st wt we are to believe.

2. wt we are to doe & wt not to doe &

Here I must shew 1st wt we are to believe and in this 2d Gen: head, & how ye Ch: Catechism does more particularly instruct us in wt we are to believe, wch it does by teaching us ye collection of ye Articles of ye Beleif, commonly & anciently ye name of ye Apostls creed (as Containing ye Chief heads of ye Apostls Doctrine, & being in ye main Compos'd & drawn up in ye near ye Apostls time) & distinguish'd into twelve articles according to ye Numbers ye twelve Apostls: & here ye 4th we may otherwise Subdistinguish'd into 4 pts wch shall be ye Method

I shall observe in my exposition on it. wherein

1. The 1st Relates to ye 1st Article & contains ye 1st Art.

2. Relates to ye 2d Article & Contains ye following articles.

3 Relates to ye 3d Ch: & Contains ye 4th Article.

The 4th Debate to be Handled Contains the last Article
and here we may take notice of the Belief is something
called a Creed or Creed because it is deriv'd from Credo
in Latin which is to Believe. I shall now begin to explain
I believe in the Father &c. where we must understand
I believe to be fully perswaded of the truth of the
articles therein Contained: for these words I believe
tho they are not expressed yet they are to be understood
before every Article; as for instance I believe Jesus
was Conceiv'd by the holy Gh &c. I believe he Suffer'd under
Pontius Pilate: I believe that there is a holy Catholick Ch &c.
And here we say I believe in the Father, & in Jesus Xt & in
the holy Gh, because by this manner of expression we profess
not only that we are fully perswaded, that there is a God the Father
a Jesus Xt, & an holy Gh; but also to bind ourselves religiously obedient to God the Father, Jesus Xt & the holy Gh:
1st we must inquire what is meant by God.
To which I answer that being which never had a beginning
& never shall have an end; which was from itself made
by none, & did make all other things; which has all perfection in him, & therefore is most perfectly good & just holy
& almighty all wise, all knowing & in all places, & lastly
is a Spirit, that is, which has not as hands feet, or any other Members of flesh & blood: tho indeed these are apply'd to
God in Script. in Condescension to our weak Capacities
& to our Gross understanding not that God can have any
such imperfection belonging to him, who is nothing else
but a Spirit: & we are to believe that he is Almighty
that is, that he can do all things, altho he does not all
things; for there are some things which are contrary to
his unspotted holy self, & therefore to do such things would
be to Contradict his Divine Nature that he made them

In this death, the [c] Soul of our Saviour was separated from his [d] Body, but neither his Soul nor [e] Body were separated from his Divinity.

[c] Luk. 23.46.
[d] Ver. 43.
[e] Mat. 28. 6.

And buried.] Christ was buried [f] after the manner of the *Jewish* Nation; namely, [g] bound in Grave-cloaths with spices; and laid in the Grave, with a great stone rolled to the mouth of the Sepulcher. By which it was evident, that he was [h] certainly dead, and also that he did afterwards as [i] certainly rise again from the dead.

[f] Joh. 19.20.
[g] Mat. 27.59, 60.
[h] Act. 2.29.
[i] Acts 13.29, 30.

Descended into Hell.] After Christ was dead and buried, his [k] Soul and Body continued for a time in a separate condition [l] under the dominion of death: which condition is sometimes signified by the [m] Grave or [n] Hell.

[k] Act. 2. 31. Ro. 6. 9.
[m] Psal. 89. 48.
[n] 1 Co 15. 55.

¶ *After the three Degrees of Christs* Humiliation; *namely*, Birth, Death, *and* Burial *under the dominion of death, follow the three Degrees of his* Exaltation: *namely*, Resurrection, Ascension, *and* Glorification *in heaven.*

SECTION XI.

ARTICLE V.

The third day he rose again from the Dead.] In this fifth Article we con-

confeſs, that the [o] Body of Chriſt ſaw no corruption, as did the Bodies of the Patriarchs; becauſe it was [p] impoſſible he ſhould be holden under the power of death. Therefore as [q] *Iſaac* was in a figure raiſed from the dead; ſo *Chriſt* did really [r] riſe again. For [s] the ſame Body and Soul of our Saviour, which were ſeparated by death, were in his [t] Reſurrection reunited; and that by his [u] own divine power.

He roſe again the [w] third day, which was the [x] firſt day of the week; and which, in memory of his Reſurrection, is called the [y] *Lords Day*.

o Acts 13. 36, 37.
p Acts 2. 24.
q Heb. 11. 17, 18.
r Luk. 24. 34.
s Ver. 39.
t Joh. 2. 19, 21, 22.
u Joh. 10. 17, 18.
w Luk. 24. 46
x Luke 24. 1, 2, 3.
y Rev. 1. 10.

ARTICLE VI.

SECTION XII.

He aſcended into Heaven, In this ſixth Article we confeſs, that, as the [z] High Prieſt under the Law entered once every year into the Holy of Holies; ſo [a] Chriſt, an High Prieſt of good things to come, once [b] aſcended [c] locally and [d] viſibly into the [e] Heaven of Heavens, that he might [f] prepare a place for us, and receive us to it.

And ſitteth on the right hand of God the Father Almighty. After Chriſts Aſcenſion into Heaven, he [g] ſate, or [h] ſtood

z Heb. 9. 7.
a Ver. 11, 12.
b Ver. 24.
c Luk. 24. 51.
d Acts 1. 9.
e Eph. 4. 10.
f Joh. 14. 2, 3.
g Mar. 16. 19.

of Earth: the Sea & all ꝺ in ꝺm: by Heaven & Earth
is meant ꝺ Whole C: wch G: made out of Nothing by his
Word in Six Dayes for his own Glory & he still preserveth all
things by ꝺ same word of his power: having done wᵗ he
come to yᵉ 2ᵈ wᶜʰ relates to ꝺ blessed Saviour Jesus Xᵗ
in Jesus Xᵗ is only Sonne of God. by Jesus we are to under-
stand a Saviour for ꝺ word Signifyes in ꝺ Hebrew tong:
this Name was given him because he was to save his
people. Mat. 1. 21. & there is no other means whereby we
may be saved or delivered from our Sins, but by him: he was
sent to save us from our Sins in this life, & ꝺ punishm.ᵗ of
Sin or hell torm.ᵗ in ꝺ next. & ꝺ blessed Saviour is called Xᵗ
in respect of his office. Xᵗ in ꝺ Greek language answers
to ꝺ Messias in ꝺ Hebr: both answer to ꝺ English word
anointed; because he was anointed of G. to ꝺ office of a Propht.
Priest & a K. for all his people in gen.ˡ & ꝺ every
[illegible] Xtian in particular. Esai 61. 1. 2. Heb. 4. 26
27. Psal. 4. 10. & ꝺ like wise we may know y.ᵗ every
every K. every Priest & every Propht was anointed wᵗ
oil wᶜʰ was ꝺ respective office, so our blessed Saviour was anoint-
ed wᵗ ꝺ holy Oil, wch is ꝺ Propht: to teach us ꝺ will & wille
to be a Priest to offer up a Sacrifice [illegible] Sacrifice for our sins
& to be a K to rule over us.

And here we are to take notice yᵗ Jesus Xᵗ is not only
Son of G. alsoe all mankind are Sons by Creation, but we
are truly baptiz'd are his Sons by adoption; because he is
ꝺ only begotten Son of ꝺ Father, & in him only Sons by Nat-
ure of G. of G. Joh. 1. 14. 18.

[illegible] ꝺ L. this title was [illegible] truly
given

[h] ſtood on the right hand of God. That is, as a King and Judge he took up his [i] abode in a ſtate of [k] majeſty and [l] power, [m] above all creatures in heaven and in earth.

And becauſe he ſitteth on the right hand of the Father Almighty, he is perfectly able to [n] ſubdue all his enemies; as alſo to [o] intercede for, and eternally to [p] ſave, thoſe that are his.

h Acts 7. 59.
i 1 Pet. 3. 22.
k Heb. 8. 1.
l Mat. 26. 64.
m Eph. 1. 20, 21.
n Pſal. 110. 1.
o Rom. 8. 34.
p Rev. 3. 21.

ARTICLE VII.

From thence he ſhall come to judge the quick and the dead. In this ſeventh Article we confeſs, that Chriſt [q] ſhall come the ſecond time [r] from heaven, with great glory to [ſ] judge the World.

In this laſt judgment, [t] Chriſt himſelf as ſupreme Judge, ſhall paſs the final ſentence: and the [u] Saints ſhall paſs their ſentence of approbation.

All ſhall be judged, as well the [w] quick that are [x] alive at the Lords coming, as the dead that ſhall be raiſed up.

They ſhall be judged of [y] all things done in the Body, whether good or evil; and that by the [z] Books of Gods Omniſcience, of Life, of [a] mans Conſcience, and of the holy Scriptures.

SECTION XIII.

q Acts 1. 11.
r Mat. 24. 30.
ſ Acts 17. 31.
t Joh. 5. 22, 27.
u 1 Cor. 6. 2.
w 1 Pet. 4. 5.
x 1 Theſ. 4. 15.
y 2 Cor. 5. 10.
z Rev. 20. 12.
a Rom. 2. 15, 16.

AR-

ARTICLE VIII.

SECTION XIV.

I believe in the Holy Ghost.] In this eighth Article we profess to believe in the Holy Ghost, who, in respect of his nature, is the [b] third Person in the Divine Essence, and therefore [c] true God. And as he proceedeth from the [d] Father and the [e] Son, so he is a [f] Person [g] distinct from both.

[b] 1 Joh. 5. 7.
[c] Act. 5. 3, 4.
[d] Joh. 14. 26.
[e] Joh. 15. 26.
[f] Acts 13. 2.
[g] Joh. 14. 16.

In respect of his Office he is called the [h] Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of [i] Sanctification.

[h] Rom. 5. 5.
[i] 2 Thes. 2. 13.

ARTICLE IX.

SECTION XV.

The holy Catholick Church, the communion of Saints.] In this ninth Article, by the Church of God is meant the [k] Corporation, or general Family of [l] all true Believers.

[k] Eph. 2. 19.
[l] Acts 2. 44, 47.

Gods Church is [m] built upon a Rock; for [n] Christ is the personal Foundation of it, and the [o] Apostles and Prophets are its doctrinal foundation. And the marks of it are the sincere [p] preaching of the Word of God, and the due administration of the holy Sacraments, by Ministers lawfully [q] called.

[m] Mat. 16. 18.
[n] 1 Cor. 3. 11.
[o] Eph. 2. 20.
[p] Acts 2. 41, 42.
[q] Rom. 10. 15.

It

The last Sunday ye may remember I came to a
p[ar]t of ye Catechism, namely, of those things wherein
are more particularly & fully included in ye Holy
Covnt. which belongs to us Men: & we are to believe &
to doe & so not to goe: I came lastly to ye 1st part
wch we are to believe, & ye Word yn was contained in
ye Articles of ye Creed which we Ch: Apostl
Creed, & went thro' it: now ye next question
is, wt does Man chiefly learn in these Articles of Belief.
To wch ye answer is, that I learn to believe in G. &c.
And here you must take notice, y Ch: does design
to teach us in this Answer, by the three Persons
we learn we are taught to say, I believe in G. not yt
yet there are three persons in ye Godhead, viz. ye Father
ye Son & ye Holy Ghost: as Joh: tells us in 1 Epist. 5.7
eq[ua]ll they are mentioned distinctly. Mat. 3. 16. 17.
2. Tho' to these three divine persons three are distinct
offices or operations more peculiarly ascribed, viz. by
us to ye 1st ye work of Creation. 1. Cor. 8. 6. to ye 2d ye work
of Redemption. 1. Tim. 2. 5. 6. Gal. 3. 13. to ye 3d ye
work of Sanctification. Rom. 15. 16. and [illegible] the three
persons being equally in Unity & Unity in Trinity
yet ye Godhead is but one G. & not three persons, are called three
Mysteries, i.e. things hidden & so much ye more
because they could not
have been found out or known at all by us Men, if they had
not been pleased to reveal or discover ye to us, yet even
so ye are they such as cannot
be comprehended. 1. Cor. 2. 7. 1. Tim. 16. 16.
1st To ye Father is ascribed ye work of Creation, as also
that wch implyes a making or creating of anything
wch can be done only by an Almighty Power, & so only to
him in this sense do we say God to be ye Maker of Heaven

2. to 3ly 3d Son is ascribd 3e work of redemption
now redemption is 3e same as buying ag: Deuter: 32: 6
lost or forfeited, or else taken by force & power of an
Enemy. & in these cases Xt has redeemd us. for
1. Wherein, by Sin man had lost & forfeited 3y
Grace & Saul in 3y sight & Eternal happyness in & life
to come, Xt has procurd for us a new title to 3y grace
here. Rom. 5. 2. & Salvation hereafter. 1 Pet. 1. 9. &
2. wherein our bodies were become subject from
wt power & Grave & Corruption, & our Soules to 3e power
of Sin & Satan; Xt has redeemd & wrought from 3e power
of & Grave, a perpetual Corruption by Means of &
resurrection. 1 Cor. 15. 53. 54. & our Soules from & power
of Sin & Satan by Means of & assistance of 3e Holy Ghost
wch Xt has obtaind for us. Tit. 2. 14. Jam. 4. 7. 1 Pet. 1. 5.
And lastly Xt hath thus redeemd us, though
in laying down his life a ransom for us, & by shedding
the price of his own most precious blood that for us
was, ~~shed~~ spilt. 1 Tim. 2. 6. Gal. 3. 13. &
wch account he is in a more peculiar manner called 3d.
3. To be 3y Holy Ghost is ascribd sanctification
how sanctification is 3e Same as making Holy leaving
from Sin 1 Pet. 1. 2. & also setting apart to 3y service as
you may see it. Deut. 18. 2. & because all 3e Elect, & all
all such as are chosen to a Means of Grace are thus
both wrought & changed or made holy, i.e. Baptism is 3e Seal
of 3y Church, & so Sanctification in a more peculiar manner
is ascribd to 3e Holy Ghost as Spirit. having done wt 3e 2d person
Coeple Creation, so we are to believe, I come to 3e
2. part of ye. Art. wch we are to do & wt we are to do.
Viz. to believe 3at 3e holy Ghost dwelleth &c.
~~Sanctification~~, as they are distinctly & particularly considerd
in 3y selves, so they arise to a considerable number,

It is distinguished into the [r] Church militant, which is here upon earth; and the [s] Church triumphant, which is in Heaven.

[r] Acts 8. 1.
[s] Heb. 12. 23.

The Communion of Saints is the first [t] Christian privilege. For as the [u] mystical Body, the Church, hath an union with Christ, who is the Head of it; and therefore it is Holy: so in it there is a [w] Communion of the Members between themselves, which is called the Communion of Saints.

[t] 1 Joh. 1. 7.
[u] Eph. 5. 23, 25, 26.
[w] 1 Cor. 12. 26, 27.

The Church is Catholick, or universal, in respect of [x] Persons, Place, Doctrine, and Time.

[x] Matt. 28. 19, 20.

ARTICLE X.

SECTION XVI.

The forgiveness of sins.] In this tenth Article, the second Christian privilege, is the [y] forgiveness of sins, which is preached to all men, in the name of Christ, and sealed in [z] Baptism: but is not communicable to the [a] sinful angels.

[y] Luke 24. 46, 47.
[z] Acts 2. 38.
[a] 2 Pet. 2. 4.

[b] Sin is a transgression of the Law of God; and is [c] onely forgiven by him, against whom it is committed.

[b] 1 Joh. 3. 4.
[c] Mar. 2. 7.

Sin is distinguished into Original sin, which is the [d] sinfulness of man's nature; and Actual sin, which is

[d] Psal. 51. 5.

e Mat. 15. 19. committed in thought, word, and
f Rom. 6. 23. deed And both these sorts of sin f de-
g Col. 2. 13. serve eternal death, but are g pardonable by the merits of Christ.

ARTICLE XI.

SECTION XVII.

The Resurrection of the body.] In this eleventh Article, the third Christian Privilege, is the h raising of our
i 1 Cor. 15. 54. mortal Bodies from the i corruption of the grave, unto immortal glory,
k 2 Cor. 4. 14. by vertue of the k Resurrection of Christ.

The truth of this Article is found-
l 1 Cor. 6. 14. ed upon the l Power and good Pleasure of God, who both can and will
m Job 19. 26, 27. raise from the dead the m very same Body that died.
n Dan. 12. 2. It hath been believed by the n Fathers under the Old Testament, as
o Acts 24. 15. well as it is by o Christians under the New, that there shall be a Resurrection both of the just and unjust.

ARTICLE XII.

SECTION XVIII.

The life everlasting.] In this twelfth Article, the fourth Christian Privi-
p Joh. 5. 24. lege, is the p enjoyment of everlasting life.

By life is here meant the fruition
q Psal. 16. 11. of all q true happiness in soul and body:

but as they are compris'd by Him under ten simple heads, so they are to be ten. & the same wch Spoke in ye 20 Chap. of Exod. of wch they might be more carefully attended to & obeyed by ye people of Israel, he prefers in ye begining of a solemn preface, saying, I am ye Lord thy God that brought thee out, &c. & here we may see Gs right to ye Obedience of ye Israelites, & of both on ye account of his Supreme authority over them, as well as ye many & great marks of his great goodness to them. inasmuch as he was ye Maker of them, & had by ye Miracles & Wonders he had wrought in Egypt &c. And certainely we Christians are oblig'd to ye observance of ye Ten Commandments on ye like motives, & not only in a negative degree as to Heathenish or Jews thought themselves to be oblig'd, as appears from ye Lawyer mention'd Luke 18. 21 Vs. but also in a higher Sense, for as much as he is made them in also to ye Lord God. & hath redeemed & brought us out of a more miserable bondage & slavery & Captivity, even that of ye great bondage of Sin & Satan. & Death.

Now having done with ye preface to ye 10 commandments & shewn you ye obligations to ye performance of them, or on ye. I think it necessary before I enter upon an explication of ye (particulars) to give you a short Method how they are to be expounded & understand, & so they may take in all ye particulars comprehended & delivered upon ye Mount & in ye Scripture. Viz. ye 3 following rules.

1 That in every Comand where any expressed duty is to be understood & comprehending all things of ye like nature or ever may tend thereunto, or be in them in any sort tend.

2 Every Comand ye forbids any sin is to be understood as requiring ye contrary duty: & likewise on ye other hand any Comand requiring any duty, is to be understood as forbidding ye

& 3. Each Comd is to be understood as obliging
Every person, not only to observe it himself, but also as
much as in him lies, to take Care y^t others observe it. Some
& so this rule is to be understood as applyd, tho (perhaps
take it is not expressly Mentiond here) per-tinent to
of ye ten Commandm^ts.

Having now Considerd ye rules, whereby ye ten Comd^ms
are to be expounded; I shall now proceed to ye Explicati-
on of em according to these foregoing rules. &

1st The 1st Comm^t Thou shalt have no &c.

The thing expressly forbidden in this Comm^t is Idolatry
or y having any other gd (besides ye true) & called, form-
erly there is no other gd but one.

But here according to ye 3 rules above laid down
for discovering ye right meaning of each of ye 10 Comm^ts. This
1st Comm^t is to be understood

1st To forbid us a praying to any Saint or Angel &c & popish
as also all Magick or Witchcraft, Conjuring or Consulting
of Conjurors. To wch may be added all Superstitious regard
to any such extraordinary occurrences as were esteem'd among
ye Heathen to be Omens, or ye signs of good or bad luck
& have been delivered down to this present time, & are
still observ'd by many weak people.

2. To require us to have ye Lord God only to believe
in him, to fear him & to love him; not to murmur or repine
at his Providence, to be vigilant in ye use of any Sacred Ordinances
much more not to Blaspheme or speak irreligiously of
him, & most of all not to deny his being. Lastly to use
all ye Means of grace appointed by him to make us perfect
& more & more like him.

3. to oblige all Parents & persons of have ye Edu-
cation of Others Committed to their Charge to bring them up
in ye fear of ye Lord & to this end to have ye Language to

body: when the faculties of the Soul shall be [r] perfectly enlightned and [s] sanctifyed, and the [t] Body spiritualized and [u] exceedingly glorifyed.

To this Life everlasting is opposed [w] everlasting Death, which is the [x] portion of the wicked.

And this Death consisteth in the loss of God's presence, and [y] all other comforts; and in the enduring the [z] sting of Conscience, and [a] torments of Hell-fire for ever. X

[r] 1 Cor. 13. 12.
[s] Heb. 12. 22, 23.
[t] 1 Cor. 15. 44
[u] Phil. 3. 21.
[w] 2 Thes. 1. 8, 9.
[x] Mat. 25. 41.
[y] Rev. 14. 11.
[z] Mar. 9. 44.
[a] Rev. 21. 8.

SECTION XIX.

First I learn to believe in God the Father, &c.] In the Divine essence, which is but one, there are [b] three [c] distinct Persons; namely, [d] the Father, the Son, and the holy Ghost, who are distinguished by their Properties.

[b] 1 Joh. 5. 7.
[c] Mat. 3. 16, 17.
[d] Mat. 28. 19.

It is the Property of the Father to [e] beget the Son. It is the Property of the Son to be [f] begotten of the Father. It is the Property of the holy Ghost to [g] proceed from the Father and the Son.

[e] Psal. 2. 7.
[f] Joh. 1. 14.
[g] Joh. 15. 26.

The Creation of the World is ascribed to the Father, who [h] made all things by the Son, and [i] efficacy of the holy Ghost.

[h] Heb. 1. 2.
[i] Gen. 1. 2.

The Redemption of mankind is

k 1 Tim. 2.5, 6. ascribed to the Son, as the k only person that became a ranſom for them.

The Sanctification of God's elect people is ascribed to the holy Ghoſt, as the Spirit of holineſs, by whoſe l 1 Pet. 1. 2. l operation they are made holy.

The COMMANDMENTS.

SECTION XX.

Ten Commandments.] Though the m Commandment of God be exceeding broad, yet hath he, in great wiſdom and compaſſion to us, contracted thoſe many Laws into n ten Precepts, and thoſe ten Precepts into o two Tables; both which are p fulfilled by one ſpiritual grace, which is Love.

m Pſal. 119. 96.
n Exo. 34. 28.
o Exod. 31. 18.
p Rom. 13. 10.

Of the Commandments, ſome are propounded q negatively, and forbid Sins: and ſome are propounded affirmatively, and enjoyn Duties.

q Mat. 5. 33.

A negative Commandment forbiddeth every ſort and degree of the Sin, and the r inducements to it; and enjoyneth the ſ contrary Duty.

r 1 Theſ. 5. 22
ſ Eph. 4. 28.

An affirmative Commandment enjoyneth every ſort and degree of the Duty, and the t means conducing to it; and forbiddeth the u contrary Sin.

t Rom. 14. 19.
u Mar. 7. 10.

A Com-

Read & Bible: to make some Constantly to ch: & never fail to attend & Publick Prayrs, Sermons & more Especially Catechising, wch I must needs tell you, you are very faulty in, in this Parish.

The 2d Comm. Thou shalt not make to thyself &c

The sin Expressly forbidden in this 2d Comm. is worshipping & true & under any image or likeness of any thing.

This 2d Comm. is further to be understood

1st To avoid, & Adoration or worshipping of & Host or Sacramental Loaves as the Papist mislead & Bread, as also & adoration & worshipping of & Cross, Crucifix & image of any Saint or Angel &c. [illegible] by & Papists, Contrary to this Comm (wch they are wont to leave out) & so sinfully.

2. To require & worshipping of [illegible] Such a one as is suitable to his Spiritual Nature, viz, not framing any Likeness of him to ourselves, but only conceiving of him in him as of a Being infinitely perfect & incomprehensible Acts. 17 29. Joh. 4. 24.

3. To oblige all persons as much as in & lies) to instruct & teach & to observe this Comm. because they oblig'd us to it, 1st by way of Threatning, & because a jealous & visiting & sin &c

2 By way of Promise, & he will shew mercy unto thousands &c. So & here is three things remarkable in & latter part of this Comm. 1st & God is jealous, in respect of & breach of this Comm, even worshiping him under any Image or likeness, Men should be brought to have & Fear & trembling & apprehension of mind in [illegible] & worship, stand therein in awe & utterly estrange & mind off from [illegible] as to taste of, or [illegible] not & Holy 29. Exo. 20. 14. 5.

2. y^t it is not in Conniv[ance] wth ye Justice of y^e
right (y^t is, to punish in this life) ye sins of ye Fathrs
(as ye Evil of ye punishm^t may reach unto, & fall upon
ye Children unto ye 3^d & 4th Generation: Especially since
as to ye Just, & Eternal State) every one shall be reward
or punish'd according to his own doings, & ye Children bear
in no degree ye iniquity of ye Fathrs. Ezek. 18. 4.

3 y^t such only are esteem'd by y^e to obey him, as
keep his Comm^ts, & such as do not keep his Comm^ts are esteem
-ed by y^e to hate him. Joh. 14. 23. 24.

But here I might pass from this 2^d Comm^t, like I
observe this one thing, y^t ye hand of popery & superst-
-ition (as it's term'd by some of its Votaries in the
this Comm^t is not to be understood, as if it wholly forbad
images or pictures in [illegible] designed for an Ornam^t, forasmuch as Solomons temple
(wch was so highly approv'd of by G) was adorn'd w^th
images or ye likeness of many things. nay by
ye own appointm^t by Mercy Seat in ye most holy place
of ye Tabernacle or Temple was adorn'd wth ye images
of two Angells, wch in ye first rank called) Cherubims as
you may see 1. Kings 6. 23. 32. & 7. 10. 19. 25. all y^e
make it a breach of this Comm^t is a meer stopping of y^e

3. I come now to ye 3^d Comm^t. Thou shalt not
take ye Name &c.

The Sin expressly forbidden in this Comm^t, is y^t tak-
-ing ye Name in Vaine, wch may be done chiefly these
three ways.

1st In Swearing, as w^n we swear falsely, or needlessly
or rashly, or (tho not on a dreadfull occasion) yet
irreverently.

a. In Cursing, as wⁿ we Call upon G. to Damn any Soul, either upon anger or revenge, or on no occasion, but as it were out of sport or meer prophaneness.

3 In Vowing, as wⁿ we vow any thing unlawfull, or wⁿ we are not able to perform: or rashly & without due Consideration of ye we are doing.

4 In praying, as wⁿ we pray & not minding to we are about, or for any thing ye we ought to pray for, make vain repetitions of ye Name.

5 In Common discourse, as wⁿ wⁿ at any need or light occasion, we use these or ye like expressions. O.G. good G. G. knows, G. help you & many others

According to ye 1st rule this Comm. does forbid.

1st All in Common discourse or on light & need. occasions these or ye like expressions, O Dear, O Lᵈ,

2d. also these or ye like oaths, by Jesu, by my Lᵈ, by my Redeemᵉ by my Faith, by my Salvation by my life, by my Soul & ye like as also by ye Stars.

To which is to be added ye use of such expressions, as are no oaths or forms of swearing contracted or shortened: wch many ignorant people use, wᵗ not knowing the Meaning of ye words, for ye prevention of ye I think it my duty to mention some of ye. so far forth as they alle Christ wᵗ ye holyness of his Name: as. ODs or adsᵈ, ye in plaine, by G's ods bud & blud, ye is by G's blood, ods wounds or Sbounds ye is by G's wounds & many more wch Christian would be afraid to mention.

2. is forbidden all irreverence or Contempt to any thing, wherein G's Name & Word is more peculiarly concerned, of wch sort are these following.

1st Speaking reproachfully or Contemptuously of G's holy Religion or his holy Word: ridiculing or applying any expression of ye holy Scripture to an idle, vain or light occa-

as also using ye Bible wth no more regard yn Com: Books, by suffering ye wch grow old & worn beyond use to be cut & turned about in turn pieces, & to be applyd to Com: & vile uses.

2. The dishonouring all ye places of Gds worship or Chs by going into ye as into Common places (wthout shewing Reverence therein, as by pulling & keeping off ye hat during ye Stay therein) by using any vain or lewd discourse therein, by drinking or Eating therein at time of ringing, & especially by drinking at or playing at any Sport upon ye Communion Table or ye like. Deut. 23. 96. Eccl. 5. 1. Mar. 11. 15. 16. 1 Cor. 11. 21. 22.

3. The disbanding Gds Min: on account of ye office or not shewing ye due regard, as being Gds Min: wch they may perhaps be [illegible] blameable on account of ye own Lives & practices.

2. This Comt according to ye 2d rule above laid down, does require us always to mention any name relating to Gd or Xt wth religious Reverence, & never be upon [illegible] highly to esteem & diligently to read & meditate upon ye Holy Scripts: to be devout & reverent in ye pub: & Priv: acts of religious worship. highly to Reverence ye Sanctuary or places set apart for Gds publick worships, & go to pull & keep off ye hats wthout [illegible] to use religious & at least innocent discourse in Gs family to be & highly esteem Gds Ministry (whatever ye personal abilities or failings) may be on account of ye holy function & office. 1 Thes. 5. 12. 13.

3. This Comt Doe oblige us to take special heed to all under our Care (as Children, Servts or Apprentices) do not offend, but keep this Comt in ye sev[illegible] & all ye branches thereof, as also according to ye 3d rule, [illegible] made to ye purpose, to Complain of [illegible] to ye Minister

A Commandment which enjoyneth the duty of one Related, enjoyneth also the [w] mutual duty of the other who is Related to him.

[w] Eph. 6.2,4.

The same which God spake, &c.] The ten Commandments were [x] delivered both by a voice, and by writing: and accordingly, the declared will of God is distinguished into the [y] Unwritten, and the Written Word of God.

SECTION XXI.

[x] Deut. 5.22.

[y] 2 Thes. 2. 15.

The Church had the Unwritten Word of God, declared in [z] diverse manners, from the [a] beginning of the world, till the time of [b] Moses. And since the time of Moses, the Church hath had the Written Word, which is called the [c] holy Scriptures.

[z] Heb. 1. 1. [a] Luke 1. 70. [b] Neh. 9. 14. [c] Rom. 1. 2.

They are called Scriptures, because [d] Written; and Holy, because written by [e] holy men, who were inspired by the Holy Ghost.

[d] Hos. 8. 12. [e] 2 Pet. 1. 20, 21.

The PREFACE.

I am the Lord thy God who brought thee &c.] In this Preface to the ten Commandments, is set forth the Authority of God that commandeth, and the reason of Man's [f] Obedience to him onely.

[f] Hos. 13. 4.

He

He that commandeth is the Creator and supreme Lord of all men, and
g Gal. 6. 16. the g God of Israel his people: and
h Lev. 19. 37. therefore hath h authority to give them Laws.

i Numb. 15. 40, 41. Man is obliged to obey that i his
k Jam. 4. 12. God, who hath made, k preserved,
l Deut. 4. 20. and also l redeemed him from the E-
m Luke 1. 74. gyptian m bondage of Sin and Satan.

COMMANDMENT I.

SECTION XXII.

Thou shalt have none other Gods but me.] In the Moral Law, which is
n 1 Joh. 3. 22. the n Rule of good works, this first Commandment, which concerns the acknowledgement of God, forbiddeth these Sins:

o Psal. 14. 1. 1. The Sin of Atheists, who o acknowledge no God.

p Gal. 4. 8. 2. The Sin of such as p serve false Gods.

q 2 Kin. 17. 33, 34. 3. The Sin of such as q serve not the true God onely and aright.

The same Commandment enjoyneth these Duties:

r Mar. 12. 32. 1. That we acknowledge r but one God.

f 1 Cor. 8. 6. 2. That we have the f onely true God for our God: which must appear by our

1. Loving

all such as are guilty (not sparing any one either of fear or love) of prophane cursing, swearing, or willfull perjury, because y^t that threatned y^t he will not hold them guiltless, y^t will not easily forgive & slm or ye Breach of this Comm^t, ye will not forgive it wth a perfect & intire y^t is wth repentance.

Let us y^t seriously consider how many sad & miserable y^t Case is, of those are Comm: swearers, & who are y^t delight to take y^t Name in Vain in y^t Com: discourse. since y^t hath declared y^t he will not hold him guiltless y^t knows ye y^t Comm^t but once, how much more severely y^t will he deal wth y^m who are in a continual transgression of this Com.

4. The 4th Comm^t. Remember y^t thou keep holy ye Sabbath Day, Six Days shalt thou

Labour, & do all thy work, but ye Seventh Day is ye Sabbath of ye Lord thy God, in it thou shalt not do any work, thou nor thy Son nor thy Daughter, thy Man Servant nor thy Maid Servant, nor thy Cattle, nor thy Stranger that is within thy Gates, for in Six Days ye Lord made Heaven & Earth, the Sea & all that in them is, & rested ye Seventh Day, wherefore ye Lord blessed ye Sabbath Day & hallowed it.

The Duty especially Commanded in this 4th Comm^t, is to keep holy ye Sabbath Day, y^t is, to set apart one day in 7. as a Sabbath or Day of rest from Com: imployments & Concerns of this life & to be employed in ye service both publick & private, due in this Comm^t is expressly required, w^ch (according to rule ye 2^d above mentioned) is to be understood as required in all other: vizt y^t every person should be Carefull not only to keep this Comm^t himself, but likewise y^t all under him Government, his Son & his Daughter, his Servant & his Maid Servant, his Cattel, & his Stranger that is within his Gates.

1. And this Comm^t according to ye 1st rule is understood to require us to Come duly & early to Ch: at ye time & beginning of publick Service, & constantly to join in ye Prayr, attentively to hear Sermons, & reading diligently & receiving ye holy Sacrament when it is administred: as also to spend ye rest of ye Sab: Day, wch not spent in, in reading & meditating on ye Word at home; in meditating on ye Works of ye Creation, & more especially of ye Redemption in private Prayr, in instructing ye Children, younger Serv^ts & apprentices, in ye Catechism: and in examining ourselves & we, & calling upon y^m to give an account

of wch they have learnt from ye Doctrine of ye Epistle, & Gospel of ye Day, Lessons, Psalms & Scriptures of wch they have heard read ye Day in ye Ch or from ye Sermon or exposition of ye Catechism.

2. This Comm^t is to be understood to forbid us, to follow our Common Employm^ts or Com: Work on ye Lords Day (except such as is requisite for our bodily sustenance, as providing our Meals, or for ye refreshm^t of our minds, as walking, or works of Charity, etc) or to Man or Beast to put off to ye Sunday, any Com: Business, As going of journy's, trimming or shaving, carrying home Cloaths or Shoes y^t may be done on a week Day, only to give more time for our Com: Business: to abate or as it were to shorten ye Sunday by lying longer in bed Mornings, or going to Bed sooner at nights, only because tis Sunday. to think it is no sin to give leave to our Servants to misspend ye Sabbath in going to see their Friends, or in doing any of their own Business, because we will not spare them from Service in ye Week. to be any ways accessary to persons misspending our Lords Day, as by sending y^m Horses, drink in our Houses, if we keep publick houses: or if we are Officers, whose duty it is to shut publick houses, & to prevent such disorders on Sabbath Day. Lastly we are forbid to forsake our parish Ch: & Congregation, this being not to keep holy, but in a way of prophaning ye Sabbath Day.

1. [t] Loving
2. [u] Fearing
3. [w] Trusting in
4. [x] Obeying

} him above all others.

[t] Mar. 12.30.
[u] Mar. 10.28.
[w] Prov. 3.5.
[x] Acts 5.29.

COMMAND. II.

SECTION XXXIII.

Thou shalt not make to thy self any &c.] In this second Commandment, which concerns the worship of God, are forbidden these Sins:

1. The appointing [y] any kind of Image for Religious Worship.

[y] Lev. 26.1.

2. The worshipping such an Image, or [z] any other Creature.

[z] Rev. 22.8,9.

3. The [a] neglect of the worship of the true God.

[a] Rom. 1.25.

4. The [b] worshipping him after a false manner:

[b] Mat. 15.8,9.

Because the Lord is a [c] jealous God, and a [d] severe punisher of Idolaters.

[c] Isa. 42.8.
[d] Deut. 8.19.

In the same Commandment are enjoyned these Duties:

1. That God [e] only be religiously worshipped, according to his own [f] prescription.

[e] Mat. 4.10.
[f] Lev. 10.1.

2. That he be worshipped both in [g] Body and [h] Spirit.

[g] Psal. 95.6.

And to such worshippers, who thus love and obey the Lord, he hath [i] promised his especial Mercy.

[h] Joh. 4.23.
[i] Joh. 9.31.

COM.

COMMAND. III.

SECTION XXIV.

Thou shalt not take the Name &c.] in this third Commandment, which concerns the Name of God, are forbidden these Sins:

k Job 1. 5. — 1. k Irreverend thoughts of God.

l Rev. 13.6. — 2. l Blasphemy, or dishonourable mention of his Name.

m Zech. 8. 17. — 3. m False Swearing, in avouching an untruth.

n Mat. 5.33. — 4. n Perjury, or breaking a lawful Oath.

o Rom. 2.24. — 5. o Causing the Name of God, and our holy Profession, to be blasphemed by others:

And such Sins God himself hath

p 2Sam. 12.14. — especially p threatned to punish.

In the same Commandment are enjoyned these Duties:

q Psal. 103. 1,2 — 1. To q think and speak reverendly of the Names and Attributes of God.

r Acts 13.48. — 2. To r glorify him in his holy Word and Ordinances, that bear his Name.

s Deut. 6. 13. — 3. To s use his Name with reverence in taking religious Oaths.

t Jer. 4. 2. — 4. To t observe such Oaths with Religious care and conscience.

5. To

We come now to ye 5th Comm: Honr thy Father &c
The thing expressly in this Comm^t is ye Duty of Loving
& Nat: Parents; y^t is, not only reverencing them, by
Dutyfully obeying ye Comm^ds receiving ye instructions,
taking ye advice, minding ye reproofs, submitting to
ye Corrections, bearing with ye infirmities; but also loving
& in need relieving, helping & assisting them
in all ye ways we can.

This Comm^t likewise comprehends ye Duty of all
inferiors to ye superiors ye Obedient part of Superiorship
agreably here unto called Fathers in Scripture: (Judges
10. 2. Kings. 13. 1 Cor. 4. 15.) & on ye other hand ye Duty
of Superiority so inherent.

1st This Comm^t requires, Prompt subjection & actual
Obedience to ye sovereign Lord & to all y^t are put in
Authority under him or her in respect of y^t dutyfull
Comm^d & patient obedience & patient suffering such
punishm^ts as shall be inflicted on y^e for ye disobedience.
1. Pet. 2. 13. 14. 18. Rom. 13. 1. Ecclesi. 10. 20.

From Scholars to ye Teacher or Mrs Respect, attention, & submission & due regard for ye Labor & more especially from Comm^ners to ye Spiritual Teacher or Min^r of ye Gospel, a Humility & a readiness to be guided by Him; & to obey & submit to ye Rules & Orders in all things not sinfull; as also willingly & cheerfully to pay Him ye full Wages & Salary; & not only so, but whatever according to ye Talents to Contribute towards a decent Competency for ye Min^r: by Provision made by ye Parish & sufficient, & encouraging

5. To [u] glorify God by a Christian conversation. [u] 1 Tim. 6. 1.

COMMAND. IV.

Remember that thou keep holy &c.] This fourth Commandment concerns the Sabbath of the Lord, which is to be kept holy, or [w] sanctifyed: that is, separated from a common to an holy use. SECTION XXV. [w] Deut. 15. 19, 20.

[x] God sanctifyed the seventh day, after he had finished his works of the first Creation; and [y] accordingly he commanded his people to sanctify it. [x] Gen. 2. 3. [y] Exod. 31. 16, 17.

After the Resurrection of Christ, instead of the seventh day from the beginning of the Creation, was observed the first day of the week, called [z] the Lord's day. And to this is referred the [a] practice of Christ and his [b] disciples. [z] Rev. 1. 10. [a] Joh. 20. 19, 26. [b] Acts 20. 7.

In this Commandment is enjoyned an especial attendance upon God's services on that day: such as 1. [c] Prayer, 2. [d] Dispencing and receiving his Word, 3. [e] Partaking in his Sacraments, 4. [f] Relieving his Saints, and 5. Meditating upon his works of [g] Creation and [h] Redemption. [c] Acts 16. 13. [d] Acts 13. 44. [e] Acts 20. 7. [f] 1 Cor. 16. 1, 2. [g] Psal. 92. title & verses 1, 2. [h] Deut. 5. 15.

In the same Commandment are forbidden our worldly [i] Undertakings [i] Isa. 58. 13.

[k] Neh. 13. 15. ings and [k] Employments on this holy day: excepting such as concern acts of [l] Piety, [m] Charity, [n] Necessity, or [o] Decency.

[l] Mat. 12. 5.
[m] Luke 6. 9.
[n] Luke 14. 5.
[o] Luke 6. 1.

The observation of this seventh Day, is to be [p] remembred every day: and [q] Governors are to require that observation of it, from all that are subject to them.

[p] Isa. 66. 23.
[q] Neh. 13. 17.

COMMAND. V.

SECTION XXVI.

Honour thy father and thy mother, &c.] In this fifth Commandment, which is the Commandment of Relations, and concerns man's Dignity, are enjoyned the mutual Duties of Inferiours and Superiours.

From Children to Parents is required Honour, which implyeth, 1. [r] Fear, 2. [s] Reverence, 3. [t] Obedience, and 4. [u] Maintenance. And the [w] contrary Vices are forbidden.

[r] Lev. 19. 3.
[s] Gen. 31. 35.
[t] Eph. 6. 1, 2.
[u] 1 Tim. 5. 4.
[w] Lev. 20. 9.

This Commandment concerns not onely [x] natural Parents, but extends also to [y] Magistrates in the State, [z] Ministers in the Church, and [a] Masters in Families; who are also called Fathers.

[x] Heb. 12. 9.
[y] Isa. 49. 23.
[z] 1 Cor. 4. 15.
[a] 2 Kings 5. 13.

The reciprocal duties of Superiours to Inferiours are likewise required in this Commandment; namely,

Paul saith, if Since they sow unto us Spiritual
things, it is not a small thing if they reap Carnal
& temporal things. Heb 13 17 1 Cor 9 7. 9. 10. 11

From Wives towards their Husbands Love, honor &
obedience, a carefull & wise Managm^t of the Affairs
to preserve them in any honories or advancem^ts, with
belonging more particularly to the Woman

Moreover the practice, Christ Labor & love &
diligence in their callings: with & justice in wch they are
intrusted with to be as carefull in the Mrs Concerns, as
they were their own Obey their M^rs and
answering, and not grieved or reproved, or contradicting &
gainsaying w^t they say to their M^rs or M^rs but to be
all humble & submissive in Christ to be obedient unto
their M^rs as unto Christ Col 3 22 Eph 6 5. 6. 7. Tit 2. 9. 10
1 Pet 2. 18. 19.

From Younger to Elder an outward decent res-
pect to their Age, giving them the upper place & the equal
rank, to hearken to their advice, especially in such things
as they have had long experience in; not to laugh at or
slight them for any infirmities of old Age. Levit 19 32
Prov 16 31. 1 Tim 5. 1. 2.

And on the other hand this Comm^t required from Pa-
rents to their Children are to bring them up, & young ones to in-
struct them early in the Principles of Christian Religion; and
to do more especially to have them taught to read the Bible
to make temporal provision for them according to their abilities,
to be Gentle towards them in their Chastisement, to Encourage
them when they do well, to punish them when they do ill, not
through passion, but according to the Fault.

of [b] natural Parents, [c] Magistrates, [d] Ministers, and [e] Masters. And the [f] contrary Vices are forbidden.

And here are also enjoyned the [g] mutual Duties of Husbands and Wives.

And to encourage all in their relative Duties to each other, here is an especial [h] Promise annexed to this Precept.

[b] Eph. 6. 4.
[c] Psal. 78. 70, 71.
[d] 1 Pet. 5. 2.
[e] Col. 4. 1.
[f] Psal. 106. 37.
[g] 1 Pet. 3. 1, 7.
[h] Eph. 6. 2, 3.

COMMAND VI.

SECTION XXVII.

Thou shalt do no murder.] In this sixth Commandment, which concerns Man's life, are forbidden these Sins:

1. [i] Hatred.
2. [k] Causeless and revengeful anger.
3. [l] Grievous Reproaches.
4. [m] Occasion of Bloodshed.
5. [n] Contrivance of Man's death.
6. [o] Actual and wilful Murther.

[i] 1 Joh. 3. 15.
[k] Mat. 5. 21, 22.
[l] Psal. 64. 3.
[m] Deut. 22. 8.
[n] 2 Sam. 11. 9.
[o] Exod. 21. 14.

In the same Commandment is enjoyned the preservation of man's life,

1. By a [p] seasonable and [q] moderate use of God's Creatures ordained for that end;
2. By a prudent [r] avoiding of Dangers;
3. By flying all Sins: and particularly,

[p] Eccl. 10. 17.
[q] 1 Tim. 5. 23.
[r] Mat. 10. 23.

f Psal. 55. 23. cularly, *f* Murther and Uncleanneſs,
g Prov. 5. 11. which are noted to be eſpecially de-
h Prov. 6. 32. ſtructive to the *g* Body and *h* Soul of him that commits them.

COMMAND. VII.

SECTION XXVIII.

Thou ſhalt not commit Adultery.] In this ſeventh Commandment, which concerns man's Chaſtity, are forbidden

Adulterous or laſcivious
1. *w* Thoughts,
2. *x* Looks,
3. *y* Attire,
4. *z* Words, and
5. *a* Acts of Adultery and Fornication; as alſo 6. *b* Unlawful Marriages.

w Mat. 5. 27, 28.
x 2 Pet. 2. 14.
y Prov. 7. 10.
z Eph. 5. 3.
a Gal. 5. 19.
b Luk. 16. 18.

Beſides theſe Sins more directly againſt this Commandment, are herein alſo forbidden ſuch Sins as become occaſional to theſe: *c* as Idleneſs, *d* Exceſs in eating and drinking, and the like.

c 2 Sam. 11. 2.
d Jer. 5. 7.

In the ſame Commandment are enjoyned Chaſtity and Modeſty in *e* Thoughts, *f* Behaviour, and *g* Apparel; as alſo *h* Sobriety and Vigilancy.

e 1 Theſ. 4. 4. 5.
f 1 Pet. 3. 2.
g 1 Tim. 2. 9.
h 1 Pet. 5. 8.

COMMAND. VIII.

SECTION XXIX.

Thou ſhalt not ſteal.] In this eighth Commandment, which concerns Man's

From Princes & others in Authority under them to
people, to designe in all things ye publick good, &
especially to take care yt ye true religion be maintained
& encouraged, & yt all false & unjustifiable wayes of
worship be discouraged & discountenanced by all prop
& suitable meanes, & to endeavor to put a stop to all
Vice & prophaneness, to rule w gentleness, justice &
Equity.

From Teachers to ye Scholars, faithfully & diligently
to attend ye Teaching. & more particularly from Min: to
people, faithfully & diligently to attend on ye Ministry
of ye Word at ye time of publick Service, to prevent
Quarrels, by any default or neglect of ye Min: Seriously to
Consider in ye Pulpit, if more private & needful pa
ye Parishioners & Church to meet on such parts of
to such as are faulty therein, or in any other
Serving Consideration whatsoever. in short, Loyalty & plainly
to every one of his faults & to endeavor his amend

ye ways they can. Eccl. 3. 17 18. Acts 20. 28.

2 Cor. 6. 6.

From Husbands to ye Wifes to be kind & loving
to ym, to let ym partake of ye substance, to work after
in all things & not to give occasion of grief
Death by any fault or offence of theirs
ye

From Mrs to ye Servts, kindness & gentleness to allow ym
wt is convenient in all respects; to take care of ye soul
well as bodies; & to ye end to allow ym time for ye Service
of God

From Elder persons to young to give ye good Example
of ye advice & Directions in all things they can by reason
of ye great Experience of ye 2 Com. 3 Q. 5.

4. This Comm is to be understood to forbid Children
bearing any wages under pull to ye Parents, Parents
being unkind to ye Children. Subjects to resist or take up
arms: to plot or to be any wayes accessary to any plot
or conspiracy of treason against ye Soveraign: &
Soveraigns to oppose or invade or usurp & exercise any
illegal & undue Authority over ye Subjects. Hinders
Parishioners to be disrespectfull or any wayes perverse
or froward to their Minister: to withdraw ye Ears from hearing ye
own Minister upon any quarrel or dislike, or at any time
to contemn & to become hearers of any other who teaches
Orthodox & right full Doctrine. & on ye other side this Comm forbid Ministers
to give any Scandalous or just grounds for disrespect
or leaving ye: to give ye bad Examples by living disorder-
ly themselves or by keeping company of lewd Scandalous & any
other ye walk disorderly as Common Drunkards Swearers &c
The other part of this branch may extend to be injoyned from
what has been & is related to Husbands & Wives, Masters
under ye foregoing branch. To ye performance of ye Duties
ye Laws were annexed promising a promise, that it should be
a special means to prolong ye Dayes in the Land of Canaan
& goe to the grounds are things may hope to obtain
mance of this shall be a good Means for a prosper-
ity in this life, but more especially for ye Everlasting
happyness in ye Heavenly Canaan.

6th Thou shalt do no Murder.

In this comm is expressly forbidden ye sin of Murder
or willfully & unlawfully taking away a Mans
life.

Man's Goods, are forbidden these Sins:

1. [i] Covetous Desires. *i* Joh. 12. 6.
2. [k] Bribery. *k* Isa. 1. 23.
3. [l] Withholding other mens dues. *l* James 5. 4.
4. [m] Defraudation, or deceitful Stealth. *m* 1 Thes. 4. 6.
5. [n] Oppression, or violent Robbery. *n* Lev. 3. 14.
6. [o] Sacriledge, or robbing of God. *o* Mal. 3. 8.

In the same Commandment are enjoyned these Duties.

1. [p] To give to all their dues. *p* Rom. 13. 7.
2. [q] To live in a lawful Calling. *q* Eph. 4. 28.
3. [r] To be diligent in that Calling. *r* 2 Thes. 3. 11, 12.
4. [s] To restore that which hath been stolen. *s* Ezek. 33. 15.
5. [t] To give charitably to the poor. *t* Prov. 3. 27, 28.
6. [u] To avoid the company of the breakers of this Law. *u* Prov. 29. 24.

COMMAND. IX.

SECTION XXX.

Thou shalt not bear false witness, &c.] In this ninth Commandment, which concerns Man's good Name, are forbidden these Sins:

1. [w] Lyes. *w* Eph. 4. 25.
2. [x] Groundless Jealousies. *x* 1 Sam. 22. 13.
3. The [y] raising, [z] taking up, or [a] di- *y* Exod. 23. 1. *z* Psal. 15. 3.

[a] Prov. 10. 12. [a] divulging of false or malicious Reports.

[b] 1 Kings 21. 9. [b] The suborning or encouraging of false Witnesses.

In the same Commandment are enjoyned these Duties, which maintain [c] Veracity and Charity:

[c] Eph. 4. 15. [d] Zech. 8. 16. [e] Eph. 4. 25. 1. [d] To love and [e] speak the truth.

[f] Phil. 4. 8. 2. [f] To preserve our own Reputation.

[g] Acts 25. 8. [h] Luk. 23. 41. 3. Seasonably to vindicate our [g] selves and our [h] innocent Neighbours.

[i] 1 Pet. 4. 8. 4. [i] To cover the infirmities of others.

COMMAND. X.

SECTION XXXI.

Thou shalt not covet thy neighbours house, &c.] In this tenth Commandment, which especially concerns Man's desires, are forbidden,

[k] Rom. 7. 7. [l] Jam. 1. 14. 1. In general, [k] sinful lusts, and the first [l] motions of original corruption.

[m] Mic. 2. 2. [n] Jer. 5. 8. [o] Acts 20. 33. 2. In particular, the coveting our Neighbour's [m] House, [n] Wife, Servants, and [o] other goods belonging to him.

In the same Commandment are enjoyned these Duties:

[p] 1 Cor. 9. 25. 1. [p] To regulate our affections.

2. [q] To

1. In this Comm^t: is to be understood as
forbidding all Contriving or Seeking to take away as
much life, & wherein elte tends to murder, as immoderate
anger, Hatred, revenge, evil speaking, Quarrelling, Drunken-
nesse, Setting at Variance, Stirring coals to kindle &
so training men up to Revenge, as also all murthering
or hurting a Mans reputation, as backbiting, Slandering
or tale-bearing; all uncharitablenesse & unwillingnesse
to Contribute to the reliefe of the necessitous according to
their abilities. moreover all imprecations or curses, wishe-
ing evil to others, lastly all Wrath & killing or stabbing
either in purpose, or in effect by intemperance or any other
Vices, which naturally tends to murther in deed.

2. Requiring, to doe all we lawfully can for the
safety both of our own & their life: To promote good
& welfare of all, to endeavour to make peace between
men at difference; to offer no injuries or delivered to forbear,
but put up especially small injuries offered to us.
Mat. 5. 9. 21. 22.

7th Thou shalt not commit Adultery.

This sin expressly forbidden in this Comm^t is Adultery
or being unfaithfull to the Marriage bed. moreover by
this Comm^t is to be understood

All Forbidden all sorts of uncleannesse whether
all other acts of Uncleannesse whether of the body, as are
Fornication or Carnal knowledge between single persons
unmarried persons; all incest as between Father & daughter
Son & Mother, Bro: & Sister. all unseemly marriages be-
-tween near Relations; Sodomy or Beastly copulating
Meat of it is uncleanly; all uncleannesse in words & dis-
-course; filthy or Bawdy expressions, a earning or seeing

2. [q] To restrain sinful Desires. [q] Tit. 2. 12.

3. [r] To be content with our present estate. And for the attaining of this Contentment, we must use the means: namely,

Meditation upon
1. [s] God's appointments. [s] 1 Cor. 7. 20.
2. [t] The Creatures insufficiency. [t] Eccles. 5. 10.
3. [u] Our own unworthiness. [u] Gen. 32. 10.

I learn two things: my Duty towards God, &c. | The [w] two branches of Love [x] to God and Man, Compleat a Christian's duty, and are not to be [y] separated.

[z] God must be loved above all things; and that for his own sake.

[a] A Man's Neighbour must be loved as himself; and that for God's sake.

A Man's Neighbour is any [b] other person beside himself, that stands in [c] need of his help: though he be of [d] another Nation or Religion; yea, though he be his [e] professed enemy.

A man loves his Neighbour as himself, when he loves him with the same kind of love, which he owes to himself: and that is,

1. [f] Pure, not for gain;

SECTION XXXII.

[w] Mat. 22. 40.
[x] Acts 24. 16.
[y] 1 Joh. 4. 21.
[z] Luk. 10. 27.
[a] Lev. 19. 18.
[b] Rom. 13. 8.
[c] Luk. 10. 29, 33, 36, 37.
[d] Joh. 4. 9.
[e] Exod. 23. 4, 5.
[f] Luke 6. 32.

2. [g] Sin-

g 1 Joh. 3.18. 2. g Sincere, not fained;

h 2 Tim. 3.2, 4. 3. h Moderate, or leſs than his love to God;

i Lev. 19. 17. 4. i Ordinate, tendring the Soul more than the Body;

k 1 Pet. 4 8. 5. k Fervent, and conſtant.

SECTION XXXIII.

---To call for by diligent Prayer.] Prayer is a calling upon God with the l Heart, and ſometimes with the m voice, as well in a n preſcript Form of words, as in o occaſional Expreſſions. Prayer ought to be made

l Hoſ. 7. 14.
m Acts 7.16.
n Luke 11. 2.
o 2 Sam. 15. 31.

1. p To God as the q onely object of religious worſhip;

p Rom. 10. 14.
q Mat. 4. 10.

2. r In Faith, and s according to the will of God;

r James 1. 6.
s Jam. 5. 14.

3. t In Sincerity of heart, and with the u uſe of means to attain what is deſired;

t Pſal. 145. 18.
u Neh. 2. 4, 5.

4. w Through the mediation of Chriſt, and x with Charity to men;

w Joh. 16. 24.
x Mar. 11. 25.

5. With y Fervency, and z Perſeverance.

y Jam. 5. 16.
z Luke 18. 1.

The LORD'S Prayer.

SECTION XXXIV.

In the Lord's Prayer (which is ſo called, becauſe a taught us by our Lord Jeſus Chriſt) are contained the Preface

a Luk. 11. 1, 2.

Bawdy Songs or Ballads, or hearkening to ye same when they
sing: all obscene or Bawdy allusions by using words
of a like sound in a different & Bawdy sense; for is too usu-
al among Com: people in ye time of Harvest & all unclean
thoughts or discourse, & so much as looking upon a woman
to lust after her. & easily all things yt naturally lead
to excite uncleanness or lust; as immodesty in dressing
wantonness in Behaviour, intemperance & Drunkenness, great
Parent & cause of all Vice. Mat. 5. 29. 1 Cor. 3.17.
Gal. 5. 19. Eph. 5. 3. 4. 5. 6.

2. as Required. All Faithfullness to ye Marriage
bed; chastity not only in Deed, but in word & thought, &
whatever may tend to promote Chastity, as Gravity in behaviour
Modesty in Apparel, temperance in meat & drink especially Dili-
gence in our Calling, or steering our daily Conversation wholly
in some honest & lawfull Concern.

3. Yt You shall not steal. in this Command is for-
bidden ye Stealing or taking away another's goods
secretly & without his consent.

4. It forbids all manner of unlawfull gain
or keeping back from another what is his lawfull right. all
Sorts of Cheating, as robbing on ye high way, robbing of Hen-
Nests or Orchards. all sorts of Cheating in buying or sel-
ling; as false weights in the Shop, all oppressing
ing or making a gain of ye Ignorance & Simplicity
Love & Love, Value of ye thing; or above what it would have
been sold for to another borrowing wth out intending to pay
or wth not able to pay; extortion or exacting more than is
in need for money may allow
persuading or tempting men to spend ye Money
in Drink or Gaming, being any accessary to Theft or

Preface, six Petitions, and the Doxologie or Conclusion.

The PREFACE.

Our Father which art in Heaven,] In this Preface we are taught to direct our Prayers [b] to God in the heavens: because he onely is [c] every where present to receive all our petitions, though but conceived in heart.

As he is our Father, he is [d] most willing to relieve: and we ought to come unto him with humble [e] Confidence.

As he is in Heaven, he is [f] most able to relieve: and we ought to come unto him with holy [g] Reverence.

In that we are taught to say, Our Father; we are commanded to [h] pray one for another, as brethren: and we ought to come unto God with brotherly [i] Charity.

[b] Lam. 3. 41.
[c] 1 Kings 8. 38, 39.
[d] Mark 7. 11.
[e] 1 Joh. 5. 14.
[f] Psal. 115. 3.
[g] Eccles. 5. 2.
[h] 1 Thes. 5. 25.
[i] Zeph. 3. 9.

PETITION I.

Hallowed be thy Name.] The three first Petitions concern God's Glory; the three last concern our own Wants.

SECTION XXXV.

In this first Petition, we are taught to desire and endeavour [k] first and

[k] Psal. 148. 13.

chiefly the glorification of God's holy Name.

By the Name of God is meant, in general, [l] God himself; in particular are meant
1. [m] his Titles; as, Lord, God, &c.
2. [n] his Attributes; as his Mercy, Justice, &c.
3. [o] his Memorials; as, his Word, Day, &c.

To Hallow, or [p] Sanctify, signifieth to consecrate to an holy use, or to glorify.

So that in this Petition we pray, that the great [q] Name of our God, and our holy Profession be not blasphemed, but [r] glorified by our selves and others; in [s] thought, [t] word, and [u] deed.

[l] 1 Kin. 5.5. Act. 7.47.
[m] Exod. 6.3.
[n] Exod. 34.5,6.
[o] Psal. 138.2.
[p] Lev. 10.3.
[q] Rom. 2.24.
[r] Psal. 72.19. [s] 1 Pet. 3.15. [t] Rom. 15.6. [u] Mat. 5.16.

PETITION II.

SECTION XXXVI.

Thy Kingdom come, In this second Petition we are taught to pray, that the Kingdom of God may be established; and that the contrary Kingdoms of Satan, [w] Sin, and Death may be destroyed.

The Kingdom of God is threefold: namely, The Kingdom of
1. Power.
2. Grace.
3. Glory.

[w] Rom. 5.21.

Robery or any of ye forementioned sins. Lastly ye greater degree of this sin of stealing is yt wch peculiarly called sacrilege, viz, ye stealing or taking away from ye righteous some part of his holy & set apart Inheritance wch ye Lord Jus nigh hath appointed for the Ingagement of ye ministry Stealing of Robbing ye Lord complained of by Mag. & ye heavy day put in Execution on ye persons & Families. Wherefore all Thefts & Injuries or stolen goods we admonish to be faithfully inquired into by Mrs Assistants & we advise ye Jury to be carefull to present all such persons & things as we do not overlook, to be diligent & painfull in our calling & to endeavour thereby to give an honest lively word, both true & just in all our Dealings & Words. Pr. 13. 12. Prov. 16. 11. Eph. 4. 28. &c.

Ye 9th Command. Thou shalt not bear false witness against thy neighbour. In this Com is expressly forbidden all Sin of bearing false Wit or falsly accusing him, especially in Judgment or in a Court of justice.

1. It forbids all Lies or Means of lying whether by word or gesture, as Signs or writings. giving in a false verdict upon any occasion whatever either out of revenge or ill will: or at ye Barr or elsewhere to ye prejudice of any concerned in ye Verdict. all wayes of being unfaithfull to ye trust reposed, as hoarding or mouldering up money ye true interests, or gifting another person to procure ye same. all Counterfeiting or Forgery or Cheat or any other writing; wch may serve to overthrow ye Right of ye Cause Likewise all Calumny, raising or spreading false & scandalous reports concerning ye Neighbour talebearing or Carrying false Tales from house to house; being apt to give Head to such stories, or any ways to encourage such as doe so. [illegible] ye Gospel just Cause. Ps. 21. 10. Mal. 2. 6. 9. Prov. 12. 11. &c

1. The Kingdom of Power is that whereby God [x] ruleth over all creatures, though his profeſſed enemies. And concerning this we pray, that he would order [y] all things for the glory of his name, and the good of his people.

[x] Pſal. 110.2.

[y] Pſal. 67.34.

2. The Kingdom of Grace is that whereby God [z] ruleth in the hearts of his children, by his Word and Spirit. And concerning this we pray, that he [a] would deliver us from the power of darkneſs, increaſe our graces, and propagate his Goſpel.

[z] Heb. 1. 8.

[a] Col. 1. 13.

3. The Kingdom of Glory is [b] in Heaven. And concerning this we pray, that God would finiſh theſe days of Sin, and ſend his [c] Son Jeſus Chriſt in the clouds for the accompliſhment of our Salvation.

[b] Luke 23. 42, 43.

[c] Mat. 25.34.

In praying that [d] God's Kingdom may Come, we deſire that his ſpiritual dominion may be ſettled, where it is not received; and may be [e] enlarged, where it is received.

[d] Rev. 12. 10.

[e] Mic. 4. 8.

PETITION III.

Thy will be done] In this third Petition is expreſſed the matter, and the manner of our obedience to God.

SECTION XXXVII.

The Matter of our obedience is,

f Luk. 22.42. that God's f Will may be done, and not ours. And this Will of God is

g Deut. 29.29. two fold: namely, { 1. g Secret, and 2. Revealed.

Concerning God's Secret Will

h Acts 21.13, 14. which requireth h Passive obedience, we pray for patient i submission to it.

i Mat. 26.42.

k Psal. 40. 8. l Acts 9. 6. Concerning k God's Will revealed in his Word, which requireth l Active obedience, we pray that he

m Psal. 143. 10 would both m teach us to know it, and enable us to perform it.

The Manner of our obedience is

n Psal. 103. 20. the pattern of the holy n Angels in heaven, who do the will of God perfectly: for they minister unto him,

o Job 1. 16. p Isa. 6. 2. q Psal. 103. 21. r Mat. 18. 10. 1. o Readily, 2. p Speedily, 3. q Faithfully, and 4. r Constantly.

PETITION IV.

SECTION XXXVIII.

Give us this day &c.] In this fourth Petition we are taught to profess our dependance upon God for this present life, f and the supports of it.

f Acts 17. 25.

t Psal. 37. 25. By t Bread, are meant all outward comforts necessary for this Life.

u 2 Thes. 3. 17. By u Our bread, is meant that which is procured by direct and honest means.

By Daily bread, is meant that

w Prov. 30. 8. which is w convenient for our present

2. It Requires to be very exact in speaking no
thing but ye truth of ye Neighbr
to be ready to hear ye
distresse of him upon all occasions, & to doe
what is in ye power of flesh & blood to discover all persons
& things ye reasoning, & hands & feets, to vindicate
ye Neighbrs reputation
had ye tongues & very nothing of him at all but to aggra-
vate his faults & judge him
& wicked Neighbrs & others are hard, capable of a good
as well as bad construction to take it in ye best sense.
10 That exact not covet, be in this Comm is forbidden
& Coveting or unlawfull desire of ye thing or Mans house
or a Mans estate must arise upon bargaining or exchanging
to gitt into ye owne hands & will another, gitt & steal
from him to ye selfe, or any other unlawfull means.
Rom. 7.7. Gal. 5.16,17. Eph. 4.22. Under this Comm may
be cooked upon as ye sum of all ye Comm & have respect
to ye Neighbr, & Consequently thereby is to be understood.
1 All forbidden whatever can be supposed to be
prejudice or hurt of ye Neighbr
2 All required to be Contrary to ye present state &
Condition, whereof he is not to have any of ye Neighbrs upon ye
account of any thing ye possesses. 1 Cor. 13. 4. Phil. 4. 11.
1 Tim 6. 6. Heb. 13. 5.
What shall I learn
two things
& sum of which is ye
Lord
Duty
Mr Dutton
Lord. Mar. 12. 30 Love
in that sense
heart, with all my
mind, with all my soul & with
be described
respect of

love him wth all my heart, wth all my mind, wth all my soul & wth all my strength. In respect to ye Com. not by any image or likeness, but immediately or Directly, to worship & serve him alone, to put my whole trust in him, to call upon him. in respect to ye Com. of ye holy Name & will, & in respect to ye 4th Com. to serve him truely, as at all times & in private, & especially in ye Publick Assembly, in dutifully attending his publick service, all ye Days of my life.

Q. Why dth our Saviour call our Neighbour is, as doth Sav. hath Summed it up in short. Mat. 7. 12. Mark 12. 31. Do unto others as we would they should do unto us, or as it may more largely be described in regard to each of ye Comm^ts. being as my Neighbour. Ans. in respect to ye 5th to Love, honour & obey my Parents, Prince & Mother, &c. in respect to ye 6th to hurt no body, by word nor Deed, to bear no malice nor hatred in my heart. in respect to ye 8th to be true & just in all my Dealings, to keep my hands from picking & stealing, in respect to ye 9th to keep my tongue from all lying & slandering, in respect to ye 7th to keep my body in temperance, soberness & chastity & Cleanness in respect to ye 10th not to covet nor desire other mens goods. This is in short ye sum & substance of what we are taught in ye ten Comm^ts.

Matt. 6.

Vers. 7. 8. 9. 10. 11. 12. 13

When ye pray use not vain repetitions as ye Heathens do for they think ye they shall be heard for ye much speaking.

Be not ye therefore like unto ym; for yor Father knoweth what things ye have need of before ye ask him.

After this manr therefore pray ye: Our Father wch art in Heaven: Hallowed be thy name.

Thy kingdom come. Thy will be done in Earth, as it is in Heaven:

Give us this day our Daily Bread:

And forgive us our Debts as we forgive our Debtors.

And lead us not into temptation, but deliver us from evil: for thine is ye kingdom & ye Power & ye glory for ever. Amen.

sent conditions and occasions.

By saying to our heavenly Father, Give us our bread, we desire it may be given us with his fatherly [x] blessing. x Exod. 23. 25.

By saying, this day; we intimate our [y] contentedness with present necessaries, and our purpose to [z] continue daily Prayer. y Exod. 16. 4. z 1 Thes. 5. 17.

And by thus praying, 1. We cast our [a] cares upon God, 2. We obtain [b] good things from his fatherly hand, and, 3. His [c] good creatures are sanctifyed to us. a Phil. 4. 6. b Mat. 7. 11. c 1 Tim. 4. 4, 5.

And if we be required thus daily to seek food for our frail Bodyes; [d] much more are we obliged to [e] labour for the spiritual food of our Souls. d Mat. 6. 33. e Joh. 6. 27.

PETITION V.

And forgive us our trespasses, &c.] In this fifth Petition, which is coupled with the fourth, we are taught [f] Daily to beg pardon for Sin; as we Daily beg our necessary food. *f* Psal. 7. 11.

SECTION XXXIX.

By Trespasses, or [g] debts, are meant Sins, by which we become indebted to the justice of God. So that herein, [h] God is the Creditor, [i] Man the Debtor, Sin the Debt, and Christ the Surety. g Mat. 18. 32, 35. h Psal. 51. 4. i Isa. 53. 6.

There-

k Psal. 130. 3. Therefore we pray, 1. That k God would not exact of us the penalty of Sin. 2. That he would accept of
l 2 Cor. 5. 21. l Christ's satisfaction for us, and
m Eph. 4. 32. 3. That he would for m Christ's sake discharge us from the Debt. And so
n 1 Joh. 1. 9. forgiveness is an Act of God's n justice, in reference to Christ; but an
o Mic. 7. 18. act of o mercy to the Sinner.

Our Forgiving the Trespasses of others is used as an Argument to God, and an obligation to our selves.
p Luke 11. 4. Our Argument is; if p we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive us. Our Obligation is
q Mark 11. 25, 26. so to q forgive others, as we desire God to forgive us.

PETITION VI.

SECTION XL.

And lead us not into temptation, &c.] In this sixth Petition, which is coupled with the fifth, we are taught to pray for deliverance from the
r Rom. 8. 1. r power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

We pray conditionally, if it please
s Rev. 3. 10. God, to be s delivered from Temptation: but we pray absolutely to be

We have been largely instructed in ye 1st place, in ye termes of Condition of ye Gospel Covt, both on ye pt of ye Master & ye. we have been more fully & particularly instructed, as to ye 2 branches of ye 1st pt of ye Gospel Covent wch belong to us Men, viz, w^t we are to believe & do & w^t not to do, I come now in ye 3d & last place to ye 2d pt of ye Ch: Catechism, wherein we are taught ye 4th gen^ll principles of Xtianity, viz ye Meanes of grace. There are sev^ll meanes of grace, as hearing, reading & meditating upon ye Holy Scripts; hearing Sermons, lectures, or expositions on ye Catechism. but such as are necessary to all Xtians now & so most need to be explained & understood, are those wch ye Catechism does more particularly take notice of, viz, Prayr & ye Sacrts

I shall 1st begin with prayr, concerning wch ye Catechism teaches us thus in Gen^ll my good Child know this, that we are not able to do these things of Our selfe, nor to walk in ye Comm^ds of God, & to serve him w^thout his special grace, wch we must learn at all times to Call for by diligent prayr. From wch question we may learn

1st ye reason or necessity of prayr, viz, that nothing able of ourselves to do w^t we ought, & ye sufficiency of ye grace to enable us thereto.

2dly The frequency or time of prayr, viz, y^t we ought to be ready & willing at all time to call upon ye Lord by Prayr & to go besides our owne private prayrs, we ought not to neglect publick prayr at ye Ch, or those days & times of ye Week as well as ye Sabbath days.

3dly That ye prayr ought to be wth Diligence, viz, wth a devout attention & earnestness. & so often as nothing keeps a man, from Coming to Ch; but his want of a mind & will to come, so often he is guilty of a willfull

be [c] delivered from the Evil of it. [z] Joh. 17. 15.

Though God be pleased to try us, yet properly he [u] tempteth, or enticeth not to evil: however, for our sins, he may both suffer [w] Satan to tempt us to Sin: and may [x] withdraw the assistance of his holy Spirit from us.

[u] James 1. 13.
[w] 2 Sam. 24. 1. 1 Chron. 21. 2.
[x] 1 Sam. 16. 14

If it please God that we be tempted, our Prayer is, that he will

1. [y] Be with us in
2. [z] Support us under
3. [a] Deliver us out of

the Temptation.

[y] Psal. 23. 4.
[z] 1 Cor. 10. 13.
[a] 2 Pet. 2. 9.

There is the evil One, which is Satan; and the evil thing, which is Sin: and we pray to be [b] delivered from the dominion of both. Because [c] Prayer is an especial means to preserve from the danger of temptation to evil.

[b] Psal. 119. 133.
[c] Mat. 26. 41.

The DOXOLOGIE.

SECTION XLI.

For thine is the Kingdom &c.] This Conclusion of the Lord's Prayer is both a form of Thanks-giving, such as had been anciently [d] used by David; and also a Reason, why the foregoing Petitions are presented to our heavenly Father. The reason is, because unto him belongeth

[d] 1 Chron. 29. 11.

e Psal. 96. 7, 10. c all Dominion, Power, and Glory.

f Psal. 22. 28. By Kingdom, is meant Authority and d Right of dominion over all.

g 2 Chron. 20. 6. By Power, is meant e Almighty ability to command all.

h Rev. 5. 13. By Glory, is meant that h Honour arising from the excellency of God's goodness and greatness, which is due to him from all creatures.

i Dan. 2. 37. k 1 Tim. 1. 17. l Jer. 28. 6. By For ever, is shewed, that, though i Dominion, Power and Glory, do in some respect belong to earthly Princes; yet k originally, eminently, and eternally they belong onely unto God.

m 1 Cor. 14. 16. n 2 Cor. 1. 20. o 1 King. 1. 36. AMEN, or f So be it, signifyeth m Approbation, n Assurance, and o Desire of accomplishment.

SECTION XLII.

p 1 Tim. 2. 1. **What desirest thou of God in this Prayer?**] There are four parts of Prayer: namely, p Supplication, Apprecation, Intercession, and Giving of Thanks.

q Hos. 14. 2. r Dan. 9. 3, 4. 1. Supplication, or Deprecation is made for the q avoiding of the evil of sin or punishment. And to this belong the r confession of Sin, and the observation of religious Fasting.

2. Apprecation, or Prayer, is made for

neglect & Contempt of ye Service & of his own Salvation
& Consequently of a Sin. but wn a Man is kept away
upon any occasion wt his will, ye his absence being not
willfull, is not Sinfull. but however this a Man ne-
cessary Business may keep him daily from Ch: as this will
yet ought to take Care to have of his family attend &
publick prayrs wever there are any. for ye same Duty
to G, & ye like Concern for Eternal Salvation wch obliges
a Man to come himself if he can, does also oblige him to
take Care, y as many of his family come to publick
prayrs, as can be spar'd at one Time considerable in ye ne-
cessity. and because it can't be well supposed, but at least
one in any Considerable family may well enough be
spar'd at any time wn there is publick prayrs, go he y
puts his whole family to be absent & does not take
effectual Care, y if not more, yet one at Least of his fam-
ily attend ye publick Service, does thereby become guilty
of a willfull neglect & Contempt of ye Service, & there-
by of Sin. & here is another Thing, some people think
the matter not much, if they come to ye publick prayrs
whether they come at ye beginning or ending: how does it
fall out the matter [illegible] so much, y whoever comes
not so, as to be present at ye beginning of publick prayrs
& might have come, if he had but a mind or will, does
thereby shew a willfull disrespect & an aversion to ye
Service, & so becomes guilty of Sin. & such as make it
a Custom not to come at ye beginning, but some Conside-
rable time after, thereby becomes guilty of an habitual
& go of a much greater Sin: his true & a good & religi-
ous Man may come sometimes after prayrs is begun,
but this being not designedly or of Choice, but by Chance

for the [f] attaining of good things spiritual, or temporal. [f] Phil. 4. 6.

3. Intercession, or [t] Prayer for others, is made for those whom God requireth us to pray for. [t] Jam. 5. 16.

4. [u] Giving of thanks is returned for good things received. And to this belong the [w] singing of Psalms, and the observation of Religious Feasting. [u] Heb. 13. 15. [w] Psal. 81. 1, 2, 3.

Prayer supposeth [x] sense of want; and Thanksgiving supposeth [y] sense of enjoyment. [x] James 1. 5. [y] Psal. 103. 2.

What God hath absolutely [z] required, or [a] promised; must be absolutely prayed for; and what he hath absolutely [b] forbidden, must be absolutely prayed against. [z] Psal. 119. 4, 5. [a] 1 Chron. 17. 23. [b] Psal. 119. 133.

What God hath required, or promised [c] conditionally; must be prayed for under the same conditions. [c] Luk. 22. 42.

The SACRAMENTS.

SECTION XLIII.

Two Sacraments onely, &c.] As there were two chief Sacraments of the Old Testament; namely, [d] Circumcision, and the Passover: so there are two Sacraments of the New [d] Exod. 12. 48.

e 1 Cor. 12. 13. Testament; namely, e Baptism, and the Supper of the Lord.

f Col. 2. 11, 13 g Acts 2. 41. By Baptism, which f answereth to Circumcision, we are g admitted into the Church of Christ: and by the

h 1 Cor. 5. 7, 8. i Acts 2. 42. Lord's Supper, which h answereth to the Passover, we are spiritually i nourished.

k Joh. 3. 5. l Joh. 3. 4. Baptism setteth forth new k Birth: and therefore it is administred but once, because it is sufficient to be l once born.

m 1 Cor. 11. 33. n 1 Cor. 11. 26. The Lord's Supper setteth forth spiritual m Food: and therefore it is administred n often, because it is expedient to be often fed.

---Outward and visible sign --- ordained by Christ himself &c.] Christ in his gracious condescention to us, ordained Sacramental Signes, 1. To

o Gal. 3. 1. p Luk. 22. 19. q Zech. 12. 10. o inform our understanding; 2. To p refresh our memories; and 3. To q excite our affections.

---- As a means whereby we receive &c.] The outward Signes do

r Gen. 17. 11. s Mat. 26. 26. t Rom. 4. 11. r signify, s exhibite, and t seal the spiritual Graces to the believing receiver.

Two parts.] The use of the outward Signes, both in u Baptism and

u Mat. 28. 19. w 1 Cor. 11. 23. the w Lord's Supper, is warranted by God's

of ag^t his Will, & he being Sincerely sorry for it does happen so, on these accounts this will not be imputed to him as a Sin. Moreover it is to be Considered 1^y as G has expressly declared 1^y he would not accept from ye Jews a Maim'd Sacrifice under ye Law, we may rightly learn from thence he will much less accept of a Maim'd Sacrifice from us Xtians under ye Gospel. & indeed ye true & plaine reason at ye bottom, why Men are Generally so backward in coming to ye publick Prayrs. are these.

1^ly A want of a due Sense of religion or of ye Worship due unto G. for did Men but Seriously & duly Consider, how much G hath done & daily doth for y^m, ye he created & redeemed y^m, & hath hitherto & doth daily preserve y^m, they could not but think y^mselves obliged to lay hold on all opportunities to return him publick thanks & praise for such his unspeakable & yet undeserved mercies. In a word, did Men but duly Consider, 1^y his G, 1^y gives ye whole kind, they could not grudge to allow to G a small a share of it to his publick Service? they could not for shame grudge an hour, or Something more, but more frequently in a day to ye publick worship of him, [illegible]

2. a 2^d reason of this is, a want of a due Sense of our wretchednes temporal & Spiritual & of G goodness & mercy. for as to ye temporal state did Men but duely Consider, 1^y they could not be able to work, & G gave y^m health & strength & y^e to work, & they are at no Charges little or nothing to G Support & maintenance & that G gives a Blessing thereunto, & go 1^y a small time taken from ye work, & bestow'd on G Service, is more

God's command: and the benefit of the inward Graces both in that [x] first and [y] second Sacrament, is assured by God's promise.

[x] Act. 2. 38, 39.
[y] 1 Cor. 10. 16.

Water wherein the person is baptized &c.] Baptism signifieth a [z] washing, or application of water by [a] dipping or [b] sprinkling, [c] in the name of the blessed Trinity.

SECTION XLIV.

[z] Acts 22. 16.
[a] Acts 8. 38.
[b] Heb. 10. 22.
[c] Mat. 28. 19.

[d] Necessity of being washed, supposeth pollution: and the pollution of sin, [e] which defileth the soul, supposeth a necessity of being [f] Baptized in the name of God himself: and not of a [g] Creature onely, how [h] excellent soever.

[d] Mat. 3. 14.
[e] Psal. 51. 2.
[f] Heb. 9. 14.
[g] 1 Cor. 1. 13.
[h] verses 14, 15.

A death unto Sin &c.] By the Baptism of Water is signified and sealed the [i] washing of Regeneration, and sanctification of the Spirit; for the [k] Purging and [l] Mortification of sin, and for the [m] Resurrection to newness of life.

[i] Tit. 3. 5.
[k] Acts 22. 16.
[l] Rom. 6. 3.
[m] verse 4.

--being by nature born in Sin &c.] There are three states of man in this world:

1. The state of [n] Innocency, wherein the first man was Created [o] after the Image of his Maker; which did chiefly consist in the [p] Wisdom,

[n] Eccl. 7. 29.
[o] Gen. 1. 26.
[p] Col. 3. 10.

q Eph. 4.24. q Righteouſneſs, and true Holineſs of the Soul.

r Rom. 5.12. 2. The ſtate of r Sin, into which man fell by diſobedience; and in

s Eph. 2. 3. which s all men are naturally born.

t Rom. 6.14. 3. The ſtate of t Grace, into which

u Eph. 2. 4, 5. man is delivered by u Chriſt.

SECTION XLV.

Repentance, whereby they forſake ſin; Repentance and Faith are two chief Chriſtian Doctrines preached

w Mark 1.14, 15. by w Chriſt, and his holy x Apoſtles.

x Heb. 6. 1. True Repentance, which is a

y Acts 26.20. y turning from ſin unto God, hath four parts: namely,

z 2 Cor. 7. 10. 1. Contrition, or z godly ſorrow;

a 2 Sam. 24. 10, 17. which grieveth a more for the Sin; than for the puniſhment.

2. Confeſſion of ſin: which is to

b 1 Joh. 1. 9. be made always unto b God, and in

c Jam. 5. 16. ſome caſes unto c men.

3. Reſtitution in ſome caſes;

d Ezek. 33. 15. which is to be made to the d injured perſon, or to ſuch

e Numb. 5. 8. e others as God hath appointed.

f Ezek. 18. 21. 4. Converſion, which is a f turning

g Eph. 5. 11. from every known Sin, to the g practice of the contrary Duty.

Faith, whereby they ſtedfaſtly believe the Promiſes, &c. The ſame Faith, which firmly aſſenteth to the Articles

likely to be so far from damaging ye, yt it will rather increase
ye Special Blessing upon ye Labor, & so make ye Way better
in Hand to prosper. had Men but these Considerations, they
would not be so ready & willing to excuse ye Labour, for tarry-
-ing from publick prayer on week days, by urging that
they are forc'd to work for ye Livelihood; but would rather
be willing to come to ye publick Service, yt so ye Labor might
prosper ye more by ye Special Blessing, & bring ye in a better
Livelihood.

Again as to ye spiritual State, did men but duly Consi-
-der ye both ye pardon, for sin past, & ye grace to amend
for ye time to come, is not to be attained without prayer, both
publick as well as private; & yt without both ye pardon &
grace they can't escape Eternal damnation; they would
not think it much to take away a little time from ye
Comon Employ on any week day, tho it should put them
to some Disadvantage to ye temporal circumstances, for prayer
publick as well as private, since ye Benefit as well as Ease
is so necessary a Means to secure ye Eternal happiness.

3. a 3d reason of this, is a wrong apprehension of ye
Nature of Prayer, For which is ye great Subtilty of ye wicked
one & Devil, as to make men Generally to look upon Prayer
as but a task, only as a piece of Homage to wards ye
Deity, or as an instance of our Readiness & weakness
of Consideration being ungrateful to ye Nature of man
do directly tend to create in Men an aversion to, & neg-
-lect of Prayer. whereas would men but Con
-sider & look on Prayer on ye other side, as it is of infinite
Advantage & Benefit to us, as it is really an infinite pri
-vilege of Heaven, not only to have Leave
also opportunity, so frequently to come even into the

House or Courts, wch he is present in a more especial manner to hear & receive our prayrs: these Considerations (if duly weighd) would not but make men esteem it not a burden but a blessing, not so much a piece of Service, as one of the highest hon^rs we are capable of, publickly to attend on him in his holy Houses or Ch^s.

But in Case there are no publick prayrs at the Ch^s in every such Day his highly requisite for every Xtian whatle^r M^r or Mrs of every family to call together at least once in a Day, ye family to Prayr, to wch purpose his directable to take ye Morning Exercise, wch family Prayrs are proper or most fitting to be made use of.

Having seen our Duty now in respect of publick Prayr, whether in Ch or family, we come now to Consider our Duty in respect of private prayr. Where we must observe every one is bound to pray in private or to himself twice a Day Morning & Evening: at rising, even: at going to bed. This is an indispensable Duty, insomuch whoever does neglect either of these returns of private prayr is guilty of a great & inexcusable Sin. But every truly pious & Religious Man will not Content himself wth ye very lowest degree of duty in this respect & so will accustom himself to pray oftner in private, as did Holy Men of old, some of w^m we read in Script: prayd three times a Day Dan. 6. 10. Ps. 55. 17. viz. Morn. Noon & night. Some Seven times a Day. Ps. 119. 164. & this as they did, so every pious man will do in a one Measure above & very lowest degree of Duty; Because he Considers, y^t in this Case of private prayr (as in other means of grace) Duty not expressly enjoyned a great^r Number of times, y^n so we [illegible], or as oft as we pray, above twice, it may not be so bounden, but affectionate Duty, not of

Articles of belief, [h] embraceth also the promises of the Gospel, and with [i] full assurance applyeth them; as being made unto us by a God, who is [k] faithful and [l] able to perform them.

Why are Infants baptized &c.] [m] Infant-members of Christian families are now as capable of the benefit of God's Covenant in [n] Baptism, as [o] Children in religious families were anciently capable to enter into Covenant with God, in [p] Circumcision. And a Child which is [q] free-born, is as capable of the Priviledges of a City; as the man that purchased his freedom with a sum of money.

Because they promise them both by their Sureties:] As Children were healed by Christ upon the Faith of their [r] fathers, [s] mothers, and other [t] friends: so whole [u] households have been admitted to be cleansed by Baptism, upon the profession of their friends, as sureties.

When they come to age themselves are bound to perform.] As Infants and other impotent persons, while such, are not capable to perform the Apostle's Rule of [w] working for their bread, and yet are obliged to perform

[h] Heb. 11.13.
[i] Heb. 10.22.
[k] Heb. 11.11.
[l] Rom. 4.20, 21.
[m] 1 Cor. 7.14.
[n] Acts 16.13.
[o] Deut. 29.10, 11, 12.
[p] Gen. 17.13.
[q] Acts 22.21.
[r] Mark 9.17, 24, 25.
[s] Mat. 15.22, 28.
[t] Luke 7.2, 3, 9, 10.
[u] Acts 16.15.
[w] 2 Thes. 3. 10.

form it, when they are capable: so when Infants and ignorant persons
x Joh. 9.21. come to [k] age, and be capable of instruction, they are obliged to the
y Acts 17. 30. actual performance of [y] Repentance
z Acts 19.18. and [z] Faith, which in Baptism were promised for them.

SECTION XLVI.

For the continual remembrance of the Sacrifice &c. The second Sacrament of the New Testament is called
a 1Cor. 10.21. in Scripture, the [a] Lord's Table, the
b 1Cor. 11.20. [b] Lord's Supper, and the [c] breaking
c Acts 20.7. of Bread. And it beareth the name of the Lord Jesus Christ, as being a
d Heb. 10.12. standing memorial of the [d] Sacrifice of himself once offered: and so is to continue in his Church, until his
e 1Cor. 11.26. second [e] coming, at the end of the world.

Bread and wine &c.] Christ was pleased to set forth our most intimate Communion with him, by
f Joh. 1. 12. [f] receiving and [g] feeding upon food, by
g Joh. 6. 53. which our [h] life is maintained.
h verse 57.
i Lev. 26.26. [i] Bread is a sort of necessary food, of most common, dayly, and wholesome use: and
k 1Tim. 5.23. [k] Wine is a liquor, which serveth not onely to quench thirst, but also to relieve bodily in-
l Psal. 104.15. firmities. So that [l] Bread and Wine, being

constraint but a Law of so & more acceptable to G.

Furthermore it is a matter of great importance how & in w^t posture a Man says his private Prayers, because w^t we pray in private, we pray for the same things, & are wont to in publick, & so ought to pray wth the same reverence both of Soul & body, & as we ought to take all care possible to keep our thoughts from wandering, so ought we to use such humble & fit posture of body for Supplicants, namely Kneeling, & of decently, not leaning upon our Elbows on Bed or Chair, except we lie sick of Some bodily indisposition, wch forces us to so to do: much less ought we to say our private prayers after so very slavish & irreverent a Manner, as lying along in our beds, except only in case of Sickness or w^t we are not able to rise out of our beds. For in such Cases of Exigency G will mercifully accept of w^t we can do, for w^t we ought to do.

And here is very advisable for a Christian to Consult his Min: & to use such prayers in his private as he shall direct him, & as to the Length of his private Prayers, & G hath graciously left it to be determined by every Man according to his present circumstances: but herein we must take great Care, if we do not shorten & spoil our prayers merely out of a dislike to Duty.

There is a form of prayer left us in Scripture for Direction, in our publick or private, & it is a most excellent one in all respects requisite to prayer. For there is a most Exquisite & Natural order in its Method or placing of its Several parts; it is of no great Length, & so may be used in the greatest Straitness of time, & can be constantly kept in memory; & notwithstanding such its Shortness, it is most Comprehensive, so as to take in all we need to pray for, either in relation to our spiritual or temporal Condition. insomuch

being most excellent in their kind, do fitly set forth that [m] perfect spiritual nourishment, which is to be found in Christ.

[m] Joh. 6.57.

The Body and Blood of Christ &c.] The [n] Bread broken, signifieth the [o] Body of Christ broken for us: and the [p] Wine poured out, signifieth the [q] Blood of Christ shed for us.

The Bread and Wine administered, signifie and seal the [r] giving of Christ, with all the benefits of his [s] Death to the true [t] believer.

The Body and Blood of Christ are [u] really received into the [w] heart of the worthy Communicant, by the grace of [x] Faith.

SECTION XLVII.

[n] 1 Cor. 11.23.
[o] verse 24.
[p] Mat. 26.27.
[q] verse 28.
[r] Joh. 6. 51.
[s] 1 Cor. 11.26.
[t] Joh. 6. 35.
[u] Joh. 6. 55.
[w] verse 56.
[x] Joh. 1. 12.

The strengthening and refreshing of our Souls &c.] As the Soul, or inward man, to be here fed, is a [y] Spirit: so the Body and Blood of Christ is [z] spiritual food, and is to be received after a [a] spiritual manner.

[b] Bread and Wine at the Lord's Table, are not changed in nature, but in use; as being outward Signes ordained, according to the nature of Sacraments, to signify [c] something which is inward and spiritual.

SECTION XLVIII.

[y] Prov. 18.14.
[z] Joh. 6. 63.
[a] verse 64.
[b] Mat. 26.26, 29.
[c] 1 Cor. 11. 25.

To examine themselves &c.] To the worthy receiving of this holy Sacrament, is required [d] Self-examination, which supposeth a competency of [e] Knowledge in the Communicant.

We must examine our selves concerning these particulars.

1. [f] The sincerity of our Repentance for sins past.

2. Our [g] purpose of Reformation for the time to come.

3. The [h] exercise of true Faith, in thirsting after Christ.

4. Our [i] Thankfulness to God for the benefits here received from him.

5. Our [k] Charity to men, in freely giving to, and forgiving them; as [l] God doth here deal graciously with us.

[d] 1 Cor. 11. 28.
[e] verse 29.
[f] 1 Cor. 11. 31
[g] Isa. 1. 17, 18.
[h] Joh. 7. 37, 38.
[i] Acts 2. 46, 47.
[k] 1 Cor. 11. 33.
[l] Mat. 10. 8.

AN

ye it may reasonably be allowd, to be above ye rank or reach of a meer humane Composition, & cd have been Compos'd by no other person, & he ye did Compose it for ye Use of us his Disciples, & who was so well as man, Vide, ye Dr Jesus Xt, whence his Commonly Called ye Dr's prayr. Matt 6. 9. Luk. 11. 1. 2.

Wch Prayr is Divided into Three pts

1st A Preface or beginning.

2. Petitions offd by Xt are Six &

3. a Doxology or Conclusion. &

1st The preface is of Faith wch art in Us these 2 reasons why our blessd Savr teaches us to pray by Faith, is, to instruct us ye all our hopes of having our prayrs accepted & answerd by G, are founded on Gs being & Nature this first him our blessd Redeemr, & ye reason why he teaches us to say Our Faith, is to instruct us thereby, ye we ought to be Concernd, & go to pray for, & wish are not only of ourselves but of all Mankind, more especially of ye Catholick Ch. wch art in ye blessd Saviour add to our Faith this Expression, to put us in mind, 1, of ye infinite Majty of G, & ye we ought to pray unto him wth all profound reverence both of body & soul. 2. of his infinite power, & go ye he is able to help & grant, let ye be w they will. 3. of his infi: goodness & ye we shall never be wanting in giving us such things, as are expedient for us. Having done wth the preface, we come in ye

2. place to ye Petitions, 1st of wch Hallowed be ye meaning of wch petition is, ye G of Heaven does more immediately relate to him, as his word, his Sacrament, his place of publick worship, & [illegible] may have all

AN ESSAY OF QUESTIONS and ANSWERS

Orderly framed out of the foregoing NOTES.

SECTION I.

QUEST. *WHT is your first Name called a Christian Name?*

ANSW. My first Name is called a Christian Name, because it was given me when I was [a] baptized into CHRIST; and therefore also I am called a Christian.

a Gal. 3. 27.

QUEST. *What was done for you when you were baptized?*

ANSW. When I was baptized, there were three Christian Privileges conferred upon me; and three Christian Duties promised, to be performed by me.

QUEST. *Who did promise for you in Baptism?*

ANSW. In Baptism my God-fathers and God-mothers did promise for me, by the appointment of my Parents, of [b] whom God requireth that I be taught the duty of a Christian.

[b] Eph. 6. 4.

QUEST. *Which are the three Christian Priviledges conferred upon you in Baptism?*

ANSW. The first Christian Priviledge conferred upon me in Baptism, is, that I was made a [c] Member of the Church of Christ. The second Priviledge is, that I was made a [d] Child of God by adoption. The third Priviledge is, that I was made an Heir of God to an heavenly Kingdom.

[c] Eph. 5. 30.

[d] Rom. 8. 16, 17.

SECTION II.

QUEST. *Which are the three things promised in Baptism, to be performed by you?*

ANSW. The first thing promised in Baptism, to be performed by me, is, that I should renounce my three spiritual enemies. The second thing promised for me is, that I should believe the twelve Articles of the Christian Faith. The third thing promised for me is, that I should keep

Due regard shewn unto Gᵈ, especially by not being pro-
phan'd or look'd upon as Com: things.

The 2ᵈ Petition thy Kingdom Come. The meaning
of wᶜʰ petition is, y⁵ y Kingdom of grace may be inlarged
over y whole World, or, wᶜʰ is y same, y y Gospell may be
preached to & imbrac'd by all peoples: & y y Kingdom of glory
or Eternal happyness, wᶜʰ is reserv'd for y elect in Heaven
may be hastened: y is we desire y y are departed in y true
faith may have a perfect consummation of bliss, both
in body & Soul.

The 3ᵈ Petition. Thy will be done &c. by wᶜʰ is meant
y all such persons as profess to believe y Gospel, may
walk worthy of it, or according to y rules thereof, & so
may perform Gᵈ will on Earth, wᶜʰ like readyness,
Cheerfullness, Sincerity, Zeal, Constancy, as it is performd
by y Sᵗˢ & Angells in Heᵛ.

The 4ᵗʰ Petition give us this day &c. by wᶜʰ is
meant, y G would so bless & cause to prosper y labour
-ers, as thereby to give us from day to day wᵗ is
necessary for our bodily Sustenance: & would likewise
so bless us in a Conscientious use of y means of grace
(as prayr, private & publick reading y Bible) as thereby
to give us such a measure of grace, as is requisite
for y eternal welfare of our Souls

The 5ᵗʰ petition. & forgive us &c. in wᶜʰ we
desire G, y he would be graciously pleas'd to forgive us
our Sins, wᶜʰ we trespass or offend against him in like
manner as, upon this Condition, y we do from our hearts
forgive all such y trespass against us. hereby we may be
learnt y if we forgive Men y trespasses, our Heavenly
Father will forgive us; but if we do not forgive Men y

keep the ten Commandments.

QUEST. *Which are your three spiritual Enemies?*

ANSW. My three spiritual Enemies are, [e] the Devil, the World, and the Flesh. [e] Eph. 2. 1, 2, 3.

QUEST. *What is the Devil?*

ANSW. The Devil is an evil Spirit, or lost Angel.

QUEST. *Why is the Devil called an Enemy?*

ANSW. The Devil is called an Enemy and Adversary, because he [f] tempteth to sin, [g] accuseth for sin, and [h] hindreth from doing good. [f] Mat. 4. 3. [g] Rev. 12. 10. [h] Zech. 3. 1.

QUEST. *What mean you by the World, your second spiritual Enemy?*

SECTION III.

ANSW. By the world I mean those [i] Men and Vanities of this present evil world, by which I am tempted to sin. [i] 1 Joh. 2. 15.

QUEST. *How are the vanities of the world distinguished?*

ANSW. The Vanities of the World are distinguished into the [k] lust of the flesh, which is Pleasure; the lust of the eyes, which is Riches; and the pride of life, which is Honour. [k] 1 Joh. 2. 16.

QUEST. *What mean you by the Flesh your third spiritual Enemy?*

l Rom. 8. 7. ANSW. By the [l] Flesh I mean the natural corruption, and unmortified lusts in the Soul of Man.

QUEST. *Why is this Flesh called an Enemy?*

ANSW. The Flesh is called an Enemy, because it [m] hindreth from doing good, and inclineth to do evil.

m Gal. 5. 17.

SECTION IV.

QUEST. *What is the second thing which was promised for you in Baptism?*

ANSW. The second thing promised for me in Baptism is, that I should [n] believe the Doctrine of Christianity.

n Acts 6. 36, 37.

QUEST. *What is it to believe as a Christian?*

o Eph. 1. 13. ANSW. To believe as a Christian is, [o] to receive and embrace the truth of the Gospel, as to trust in Christ alone for salvation.

QUEST. *What then is the Object of a Christian's Faith?*

ANSW. The doctrinal Object of Faith is, in general the holy Scripture; and more particularly the [p] Gospel of salvation.

p Joh. 20. 31.

QUEST.

trespasses, & will not forgive us our trespasses: & go to Christ is a necessary qualification to render our prayers acceptable to G. from whence we may further learn, that sinners in no reason at all, why we should not use & say this prayer. Inasmuch as here supposes all & every one to be sinners & teaches us at the very beginning, that tho' they are sinners yet they may hope for pardon, because G is faithful according as in the Parable Luk. 15 & 16. 19. The great Motive & Encouragement to the Prodigal son to return was, that he knew he would be pleased not to cut us off, but will give to any Faithful & will say unto him Faithful I have found.

G. Deliver us and lead us not &c. in which we desire that he would be pleased not to let us fall into any Sin, Calamity or any such Circumstances wherein we may prove a temptation to us to sin; or else in which does tend to make trial of the faith of Christians to him; & he would enable us by his grace, not to yield to the temptations of so would deliver us from all the Evil of Eternal punishment hereafter.

The Next Question before we come to the Doxology or Conclusion of the Prayer, is to enquire how the Catechism does explain the foregoing petitions or teach us to Answer, to the desire of G in this Prayer.

To which I answer it explains them thus. The Preface of it in these words. I desire my heavenly Father who is the Giver of all good gifts, by his petitions in these words, to send his Grace unto me & to all people that we may worship serve him & obey him, as we ought to do; The 4th Petition thus. I pray unto G that he will send us all things & he need full both for

1 Cor: 10. 2. 3. 4. vers

And were All baptiz'd unto Moses in ye Cloud & in ye Sea:

And did All eat ye same Spiritual meat;

And did All Drink ye same Spiritual drink (for they drank of ye Spiritual rock yt followed them, & that Rock was Xt.

The Apost: here in this place giveth ye Types & Figures of ye two Sacraments of ye Xtian Church, Baptism & ye Supper, in ye Substance of ye Jews in their Travells from Egypt to Canaan: for Moses being their Guide in ye way or ye Mines of Xt to them they were baptiz'd unto or according to ye Law of Moses or as others read it, they were baptiz'd by Moses: & after Baptism follows ye Type of ye Sacrament of ye Lords Supper; in that he gave them Manna from the Heavens, ye outward Sign or Sacrament of ye Spiritual Graces Signified & figur'd: for they eat the same Meat yt we do, because of the Substance of ye Sacraments of ye Xtian Church all [illegible] ye same

of Soules & bodies. The 6th petition thus, & that he will be pleased to [illegible] us & Saviour us & Sins. & Ills of last petition thus, & that it will please him to save & defend us in all dangers ghostly & bodily: & that he will keep us from all sin & wicked-nesse, & from our Ghostly Enemy, we y Devil & from everlasting Death.

Now we come to ye Doxology or Conclusion of ye Prayer. Now there is ye Doxology, ye meaning of wch Doxology or forme of giving glory to G, is, yt we do thereby acknowledge yt to G alone belongs ye Supreme Dominion over all things & yt in him alone is ye greatest & an almighty power, & yt to him alone is due & greatest glory. & yt so as we are bound by necessities to pray unto him, so are we bound in gratitude to speak & praise him by giving him all ye glory we can. viz. by shewing forth his infinite perfections, & by our ever-lasting Amen. The meaning of wch word in ye Lords prayer, amounts to this, yt whatever we have in ye foregoing prayer desired of G to do, this we trust, he will do for his Mercy & goodness sake & for ye Merits of Jesus Xt, & also to ye glory & praise we render to him in ye Doxology, does most justly belong unto him, & so we say amen, wch is an Heb. word, & in English signifying as much as, So be it.

And here we may observe from ye order of ye six petitions in Genll, yt ye 3 first [illegible] to G's glory, ye 3 last to our own Necessities, by wch order [illegible] we ought always in ye 1st place to be Concerned & Zealous for G's glory, & not like [illegible] to be Concerned for, or take care of our own ends.

And in ye fourth observable as to ye particular order & each petition; for we are taught to [illegible] in ye 4th petition yt G may be glorified, to wch end we are taught to pray in ye 2d petition, yt ye Gospell may be made known to

For both ye Body & Blood of Xt in both ye Elements of ye Eucharistick Sacrifice, according ye apostles use in Ch. 12. 13. of this Epist: y^t by one Sp^t we are all baptiz'd into one Body whether we be Jews or Gentiles, whether we be bond or free & have been all made to drink into one Sp^t. signifying plainly ye Declaration of ye great Mystery to by both ye Doctr: of ye Sacram^ts & ye Persons to be to partake in y^m, y^t we all might be one Body wch Xt who is ye Head of ye whole Church of wch Conjunction Baptism & ye Lord's Supper are ye most effectual Signs; for by Baptism we are Regenerated & born anew into one Sp^t: & by ye Sup^r we are incorporated & united into Xts Body to be guided, govern'd & directed by ye one Sp^t thereof: & so whoever has ye Benefits of these Two Sacram^ts conferr'd on him, to him, according to St Paul Eph. 4. 7. is given grace according to ye measure of ye Gift of Xt. & for ye more imparted & given us in order to obtain this grace & to encrease & perfect ye Gift of Xt is plainly taught in ye Ch: Catechism to be ye Two Sacram^ts next. [illegible] ye 4th Part. These Words & so are according to ye

QUEST. *Why is it necessary that you so believe?*

ANSW. It is necessary that I believe, because, [q] God hath commanded me to believe; and because without Faith I cannot be saved.

[q] 1 Joh. 3. 23.

SECTION V.

QUEST. *What is the third thing which was promised for you in Baptism?*

ANSW. The third thing promised for me in Baptism is, that I should [r] at all times keep all God's Commandments.

[r] Psal. 119. 112, 128.

QUEST. *How many Covenants hath God made with Man?*

ANSW. God hath made two Covenants with Man: namely, [s] the Covenant of Works, and the Covenant of Grace.

[s] Rom. 10. 5, 6, 9.

QUEST. *By which of these Covenants do you expect to be saved?*

ANSW. I cannot be saved by the Covenant [t] of Works, which requireth perfect Obedience: but I trust to be saved by the Covenant of Grace, which requireth Faith in Christ.

[t] Eph. 2. 8, 9.

QUEST. *What necessity then is there of good works, if you cannot be saved by them?*

ANSW.

ANSW. Good Works are neceſ-
u Mat. 5. 16. ſary, for the u glorifying of God, for tho edifying of my Neighbour, and for the juſtifying of mine own Faith.

SECTION VI.

QUEST. *What help doth God afford to the performance of good Works?*

ANSW. To the performance of
w Phil. 2. 13. good Works w God giveth the Will, the Power, and the Act.

QUEST. *How may ſuch help be obtained from God?*

ANSW. Help to perform good Works may be obtain'd from God,
x Col. 1. 3, 4. by x Thankfulneſs for ſpiritual mercies already received, and by Prayer for a ſupply of the ſame in the time to come.

QUEST. *How is God's calling us to ſalvation diſtinguished?*

ANSW. God's calling us to ſalvation, is either y common calling
y Mat. 22. 14. of a Nation, City, or Family; or ſpecial calling of a particular perſon.

QUEST. *What is God's ſpecial Calling?*

ANSW. God's ſpecial or effectual
z 1 Pet. 2. 9. Calling, is that, whereby he z calleth a perſon out of his natural ſtate of ſin,

of Embraced by all people, & in ye 3^d, y^t all ye do embrace ye Gospel, may live according to ye holy rules thereof: & in ye thus prayd for we related to ye glory, we are taught y^e to pray for we related to ye com necessities. Viz in ye 4th petition y^t God would give us all things needfull both for body & Soul: & in this God we are taught to pray in 5th petition y^t he would forgive us all our sins, wch make us unworthy to receive any thing from him, & we stand in need of. & in 6th & last petition, y^t he would keep us from sinning any more, & so rendering ourselves as unworthy of his Mercies.

Lastly to we may learn from ye Doxology or Conclusion of ye Lords Prayer, viz, y^t word Pray is taken to signifye not only prayr properly so called, or a begging of y^t we stand in need of: but also praise or thanksgiving to God for such mercies as we have already received from him: & y^t it is our most bounden duty not only to pray unto God but also to praise him daily.

Having now done with ye 1st part of ye Means of grace taught us in ye Catechism, Namely, Prayr, we now come to, namely ye Sacrament^s, and

The 1st Question of it is asked, wch in relation to y^t is

How many Sacrament^s &c.

To wch this answer is made, two only as Generally, viz in respect of all such as are of Capacity, & have opportunity to receive them, necessary to Salvation &c

What meanest thou by this Word

I mean an outward visible Sign of an inward & Spiritual grace given unto us, ordained & visible Sign was ordained by Christ himself, both as a means whereby we receive ye same inward & Spiritual Graces, & also as a pledge to assure us thereof, viz in ye preceding ye Spiritual

And here we may observe ye very great & pernicious mistake y^t ye Quakers lie under, in slighting & disowning not water Baptism, because they have as they pretend, ye inward Baptism of ye Spirit. for it is evident, & Scripture requires Water Baptism as well as Spiritual Baptism for to qualifye us for ye entrance into ye Kingdom of God. & it is also evident from ye foregoing instances of Cornelius & his Company, y^t water Baptism is necessary, even to such as are already endued wth ye holy Spirit, in order to make ye true Christians & Members for want of water Baptism, those persons who have it not, can by no means be truly & properly called Christians

sin, unto Holiness and Salvation; and that ordinarily, by the Gospel preached.

The CREED.

SECTION VII.

QUEST. *What is God?*

ANSW. God is an eternal [a] Spirit, whose Being is of himself.

[a] Joh. 4. 24.

QUEST. *Why do you believe in GOD?*

ANSW. I believe in God, because he is a [b] Father Almighty, and therefore can do for me whatsoever he will.

[b] Mar. 14. 36.

QUEST *Why is God called a Father?*

ANSW. God is the [c] Father of Christ from eternity, and for Christ's sake he is also our Father.

[c] Joh. 20. 17.

QUEST. *Why is God called the Maker of heaven and earth?*

ANSW. God is called the Maker of heaven and earth; because, [d] by his word, he made of nothing, the world and all things therein, for his own glory.

[d] Heb. 11. 3.

SECTION VIII.

QUEST. *Why is the Son of God called* JESUS?

ANSW. The Son of God is called

e Mat. 1. 21. e JESUS, because he saveth his people from their sins.

QUEST. *Why is our Saviour called* CHRIST?

ANSW. Our Saviour is called CHRIST, because he was Anointed f 1 Cor. 1. 30. to the three f Offices of a Prophet, a Priest, and a King.

QUEST. *Why is Christ called the Son of God?*

ANSW. Christ is called the onely g Joh. 1. 18. Son of God, because he g onely is the Son of God by nature, and from eternity.

QUEST. *Why is Christ called our Lord?*

ANSW. Christ is called our Lord, because to him belongeth absolute h Phil. 2. 11. h Dominion over us all, and Obedience from us all.

SECTION IX.

QUEST. *How many natures are there in Christ?*

ANSW. In Christ, who is but one Person, are two Natures; namely, i Mat. 1. 23. the i Nature of God, and the Nature of Man.

QUEST. *Why was it requisite our Redeemer should be God?*

ANSW. It was requisite our Redeemer should be God, that he might

Grace.

To begin wth ye Sacram^t of Baptism, wch is ye outw^d sign, &c

Water wherein ye person is baptiz'd, &c

And here ye reason why we are baptiz'd in ye Name of ye Father, Son & H. Gh^t. is, to declare our Faith in G, ye Father & ye Son, & S^t. & H. Gh^t: into wch Faith we are ye baptiz'd, by wch we are to hope for Eternal Salvation. We are baptiz'd wth water to denote thereby ye mystical or spiritual washing away of our Sins in ye Laver of regeneration or Baptism. Acts. 22. 16. Tit. 3. 5. yea so necessary water in Baptism, y^t our Blessed Lord has expressly ordain'd, Joh. 3. 5°. y^t except we be born of water & of the Spirit, we cannot enter into ye Kingdom of H^n. Accordingly we read, y^t St Paul was call'd by ye Holy Ghost, & by him declared to be a Chosen Vessel, yet he was required to be baptiz'd in order to wash away his Sins, Acts. 9. 15. 17. 18. Ch. 22. 10. 14. 16. ag^n we read y^t St Peter declar'd it necessary y^t Cornelius & his Company should be baptiz'd wth water, tho' they had before receiv'd ye Holy Gh^t. Acts. 10. 47. 48.

The effect of Spiritual grace in Baptism.

It is ye holy Seed or principle of Grace, mention'd 1 Joh. 3. 9, wch is imprinted & implanted in ye person baptiz'd, by ye H. Gh^t. whereby is wrought in us a Death unto Sin & a new birth unto righteousness, y^t is, whereby we become dead to, as S^t. preaches ye Apostle Rom. 6. 7. or Dead from ye power of Sin, & are regenerated as in were born ag^n: & become new Creatures, so as to be enabled to yield ye members instruments of righteousness unto G. Rom. 6. 13. or to serve G. acceptably, according to ye terms of ye Gospel. I say by this principle of

might reſtore the image of God to us, and us to the favour of God, and [k] ſo perfect the work of our ſalvation. [k] Heb. 7. 25.

QUEST. *Why was it requiſite our Redeemer ſhould be Man?*

ANSW. It was requiſite our Redeemer ſhould be Man, that being the [l] promiſed ſeed of a Woman, he might diſcharge the price of our Redemption in the ſame humane nature, in which we have ſinned. [l] Gal. 4. 4.

QUEST. *Was Chriſt then made perfect Man?*

ANSW. Chriſt was made [m] in all things like unto us, but had no ſin: for he was conceived by the holy Ghoſt. [m] Heb. 4. 15.

SECTION X.

QUEST. *Why was it requiſite our Saviour ſhould ſuffer death?*

ANSW. It was requiſite our Saviour ſhould ſuffer death, becauſe he was made a ſin-offering, which [n] by the Law, was to be ſlain. [n] Lev. 4. 29.

QUEST. *What death did Chriſt die?*

ANSW. Chriſt died a [o] ſhameful, painful, and accurſed Death upon the Croſs. [o] Heb. 12. 2.

QUEST. *Why is it ſaid that Chriſt was buried?*

ANSW. It is said that Christ was Buried, that it might appear he was
p Acts 13.29, 30. certainly p dead, and did afterwards as certainly rise again from the dead.

QUEST. *Why is it affirmed that Christ descended into Hell?*

ANSW. It is affirmed that Christ descended into Hell, that it might
q Rom. 6. 9. appear he continued under the q dominion of Death for a time, and overcame Death and Hell.

SECTION XI.

QUEST. *Which are reputed the three degrees of Christ's Humiliation?*

ANSW. The three degrees of
r Phil. 2. 8. Christ's r Humiliation are, his Birth, Death, and Burial under the dominion of death.

QUEST. *Which are reputed the three degrees of Christ's Exaltation?*

ANSW. The three degrees of
s Rom. 8. 34. Christ's Exaltation are, his s Resurrection, Ascension into Heaven, and Glorification at the right hand of the Father.

QUEST. *Why was it requisite our Saviour should rise from the dead?*

ANSW. It was requisite Christ
t Rom. 4. 25. should t rise from the dead, for our justification, and also in reference

to

Grace or gift of ye H. Spirit vouchsafed unto us at Baptism, wee are regenerated or born ag[n]: for, tho we be born ye in o[r] Natural State, or as we descended from Adam & Eve so we were born in Sin, as Children of Wrath & Heb. 12.23 but being thus by Nat born in a state of Children of Wrath liable to Gods Eternal wrath, we are hereby (i.e.) by Baptism regenerated & born ag[n], & made Children of Gods grace or favr, being taken into Covt with God & instituted to all ye privileges or blessings of ye Covt belonging both to this world & that to come.

W[t] from hence may be meant in reference to Original Sin, or ye Corruption of Nat wch derive from our Parents Adam & Eve, i.e. ye Guilt of Original Sin being wholly washed away by Baptism, & ye person adopted, being now a Member of Christ: & so put ag[n] into a state of reconciliation & salvation; we can justly blame ourselves alone & by no means our Parents, if we miss of Eternal Salvation & incur eternal Damnation, forasmuch as we shall neither be nor be deemed to stand for Original Sin, or ye Sinfulness of Nature we derive from Adam & Eve, but only for our own Actual Sin, or such sins as we ourselves have willfully committed & have not repented of: & ye unforgivable sin is ye sin of Spiritual grace in, & there is a vast difference between dying dead unto sin & being dead in sin. We are dead unto sin, as ye Apostle speaks, Eph. 2.16. Col. 2.13. unto sin in an habitual course of sin without any concern or restraint to kill or give over ye work of wickedness, so as that neither either ye inward checks of Conscience or ye outward calls of Mind to repentance are not to be improved upon by any Method of God's Mercy in sparing & lengthening out days or of his Judgm[ts] in visiting us with sickness, but to be as one dead, & so past feeling, & having any sense or concern for his

to our Reſurrection both in Soul and Body.

QUEST. *When did our Saviour riſe from the dead?*

ANSW. Our Lord and Saviour [u] roſe from the dead, the third day after his death; which day is therefore called the Lord's Day. [u] Luk. 24.46.

QUEST. *What mean you by Chriſt's Aſcenſion into Heaven?*

SECTION XII.

ANSW. By Chriſt's Aſcenſion into Heaven, I mean that he did once locally and viſibly [w] aſcend into the higheſt Heaven. [w] Eph. 4.10.

QUEST. *Why was it requiſite our Saviour ſhould aſcend into Heaven?*

ANSW. It was requiſite our Saviour ſhould aſcend into Heaven, that he might appear in the preſence of God for us, fill us with heavenly gifts, and [x] prepare a place in Heaven for us, and receive us into it. [x] Joh. 14. 3.

QUEST. *What mean you by Chriſt's ſitting at the right hand of God?*

ANSW. By Chriſt's ſitting at the right hand of God, I mean that as King and Judge he ſitteth in an eſtate of Majeſty and Power [y] above all creatures in Heaven and in Earth. [y] 1 Pet. 3.22.

QUEST. *Why was it requisite our Saviour should sit at the right hand of the Father in Heaven?*

ANSW. It was requisite our Saviour should sit at the right hand of the Father, that he might be perfectly able [z] to subdue all his enemies, and to intercede for us, and save us eternally.

z Psal. 110.1.

SECTION XIII.

QUEST. *In the last Judgement who shall be Judge?*

ANSW. In the last Judgement, [a] Christ, as supream Judge, shall pronounce the final Sentence; and the Saints shall give their sentence of approbation.

a Acts 17.31.

QUEST. *In the last Judgement, who shall be Judged?*

ANSW. In the last Judgement, all men, [b] both quick and dead, shall be Judged; as also the lost Angels.

b 1 Pet. 4.5.

QUEST. *Concerning what shall men be Judged?*

ANSW. Men shall be judged concerning [c] all things done in this life, whether they be good or evil.

c 2 Cor. 5.10.

QUEST. *By what shall Men be Judged?*

ANSW. Men shall be judged by the [d] Books of God's Omniscience,

d Rev. 20.12.

of

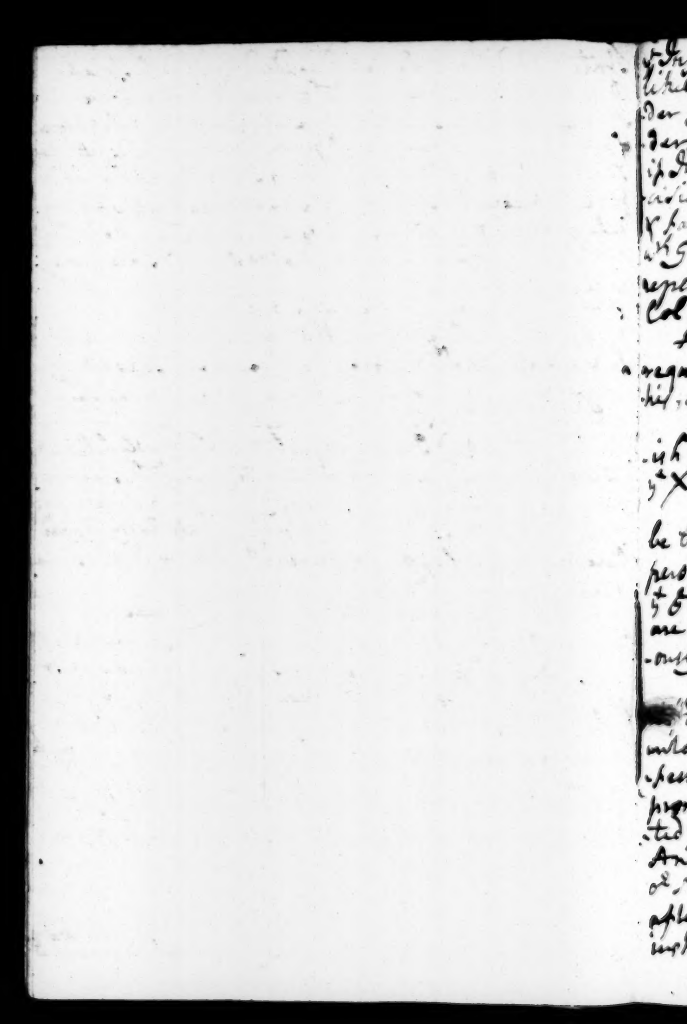
State & Condition; whereas being dead in sin, as he speaks, Rom. 6. v. 11. is to renounce & inwardly detest & abhorr sin, to have no pleasure or delight in it, but to loath & abhorr it in ye whole course of our future life & conversation: & whereas we are all born into sin, & live in it, & approve it, & are loath as soon as we consider of it to be unfeignedly sorry for it, & heartily & constantly to endeavour to repent of it: in short, we are dead in sin in ye state of one y^t is unregenerate; & we are dead to sin in ye state of one y^t is regenerate.

IV^ly is required of persons to be baptized.

Repentance whereby they, not only resolve & promise for, but actually & without delay do, forsake sin, & no more any longer allow or believe in ye practice of any one sin whatsoever, but have a sincere & constant endeavour & desire to live a holy life in all things: And Faith, whereby they stedfastly believe (whatever is revealed or made known to us in ye H. Scripts more particularly) ye promises of ye gospel upon a sincere performance of ye Baptismal vow they shall enjoy ye pardon here & eternal happiness hereafter made to us in ye Sacrament of ye Lords Supper.

Q. Why are Infants baptized, why by reason of their tender age they cannot perform ye two repentance & faith?

Because they, & Infants baptized, promise to perform ye two, to wit repentance & faith) by ye Churches undertaking & promising for them, & they, & Infants, come to age, they are bound actually to perform, & consequently as ye promise containing nothing in it, but what is ye duty & interest of ye infant baptized to perform, tho' ye Church had never promised for him at Baptism in his name. And indeed there are very good grounds in Script. for infant Baptism, & which are altogether sufficient to satisfye unprejudiced persons of y^e reasonableness & duty of it, for we read in Scripture that G. expressly commanded



y^e Infants under y^e Law shold be Circumcised, & in parity of
likelihood of reason y^e doth by y^e Same Law direct in puntua-
der ye Gosple to be baptized. Nor y^t Circumcision was sup-
der ye Law, ye Same in Baptism under ye Gosple; & so
if Infants were fit to be rec^d into Covent wth G by Circum-
cision, tho they were not Capable of actual repentance
& faith, & be they likewise fit to be rec^d into Covent
wth G by baptism, tho they are not Capable of actual
repentance & Faith. Exod. 17. 10. 11. Rom. 2. 28. 29
Col. 2. 11. 12.

And there are Two weighty Reasons why & Ch. of E. do
require y^t ye person baptiz'd Shold Know witnesses of
the, or at least they are Generally Called Godfathers & Godmothers
1st In Conformity to ye Ancient [illegible] in ye Jew-
ish Ch. Vid: Gen. 17. 7. & Deut. 1. 29. 30. 32. 33. & also in
ye Xtian Ch.

2. Nor ye Cate^d providing y^t if Child baptiz'd might
be brought up in ye fear of G, there being 4 at least 3
persons more besides ye Parents, (for this a great mistake
y^t ye Ch: designs to exclude Parents from y^e [illegible])
are hereby Solemnly engag'd to take care y^t Child is religi-
ously brought up. To wch may be added.

Q. That as ye regeneration or new birth is alsoe
but from ye Nat: birth; So it seems most agreeable there-
unto, & most adviseable in order to represent or Mani-
fest ye difference to Com: People, y^t ye persons on whose
promise made in ye Name, we are baptiz'd & so regene-
rated or born ag^n to G, Should be distinct from ye Nat: Parents
And hence it is y^t as ye persons who are ye instrum^ts of
ye Nat: generation [illegible]
called ye Father after ye flesh: So ye persons who are so Charitably
instrumental to ye Regeneration [illegible], as are y^e

of Life, of Man's Conſcience, and of the holy Scriptures.

QUEST. *Why do you believe in the* HOLY GHOST? SECTION XIV.

ANSW. I believe in the HOLY GHOST, becauſe he is [e] true God. e 2 Cor. 3. 17.

QUEST. *What mean you by the* HOLY GHOST?

ANSW. By the HOLY GHOST, I mean the [f] Spirit of God, who in reſpect of his nature, is the third perſon in the Divine Eſſence. f Eph. 4. 30.

QUEST. *Why is the Holy Ghoſt called the Spirit of God?*

ANSW. The Holy Ghoſt is called the Spirit of God, becauſe he proceedeth from the Father and the Son, and therefore is a Perſon [g] diſtinct from them both. g Joh. 14. 16.

QUEST. *Why is the Spirit of God called Holy?*

ANSW. The Spirit of God is called Holy, or the Spirit of Holineſs, in reſpect of his Office, becauſe he furniſheth our hearts with Spiritual and ſaving Graces, by his work of [h] Sanctification. h 2 Theſ. 2. 13.

QUEST. *What mean you by the Holy Church?* SECTION XV.

ANSW. By the Holy Church I mean

i Eph. 2. 19, 20. mean that i Corporation of believers, or houſhold of God, which is built upon the foundation of the holy Prophets and Apoſtles.

QUEST. *How is this Church diſtinguiſhed?*

ANSW. The Church is diſtinguiſhed into the Church k Militant, which is here upon Earth; and the Church Triumphant, which is in Heaven.

k Rev. 2. 10.

QUEST. *Why is the Church called Catholick?*

ANSW. The Church is called Catholick, or Univerſal, in reſpect of l Perſon, Place, Doctrine, and Time.

l Mat. 28. 19, 20.

QUEST. *What is the firſt Chriſtian Priviledge of the Church?*

ANSW. The firſt Chriſtian Priviledge of the Church is, the Communion of Saints, who as m fellow-members are united in that myſtical Body the Church, whereof Chriſt is the Head.

m 1 Cor. 12.

SECTION XVI.

QUEST. *What is the ſecond Priviledge of a Chriſtian?*

ANSW. The ſecond Priviledge of a Chriſtian is the Forgiveneſs of ſins, which is preached to all Men in the

Churches at Baptism, are called o^r Godfathers & Mothers
or in G, or as it is Commonly expressed in Kent G. Fathers &c.

But here arises an Objection, y^t Since, Few G. Fathers & Mothers, doe conscientiously perform y^r office, y^t it were best to lay y^m aside.

To this I answer, y^t ye abuse of any thing y^t is good or expedient in itself, is indeed a Specious argument, y^t those who do any wayes abuse it, are highly blameable, & ought to do otherwise, but it is no argum^t y^t ye thing it self ought to be laid aside & not used any longer. For y^t we must as well lay aside all religious Duties, Since Prayer, Sacrament, hearing Sermons, Reading ye Bible, are not only capable of being abused, but are actually abus'd & y^t very much by many persons.

And by Certain y^t those persons who refuse to stand G. Fathers or G. Mothers, Since they are so expedient & necessary, do extremely ill, inasmuch as they refuse to doe one of ye greatest acts of Charity, y^t are Capable of Doing to ye Soul of a Child; & this perhaps on some frivolous pretence, not to say, pride & spite, or else on no better Motive: y^t to avoid some small expenses in such Cases: Not, but y^t on ye other side, it is much to be wished, y^t all such expenses (they being no wayes necessary to ye Spiritual Duty of G. Father or G. Mother, & Doing only Prejudice thereto by making persons unwilling to undertake y^t were brought so low as [illegible] or quite taken away [illegible]

[illegible] hope I have done ye Reverend [illegible] proceed go on in ye next place to ye other great Mysteries of our [illegible]

[illegible]

the name of Christ, and [n] sealed in Baptism to the penitent believer. [n] Acts 2. 38.

QUEST. *What is sin?*

ANSW. [o] Sin is a transgression of the Law of God, and is onely forgiven by him, against whom it is committed. [o] 1 Joh. 3. 4.

QUEST. *How is sin distinguished?*

ANSW. Sin is distinguished into Original sin, or the [p] Sinfulness of Man's nature; and Actual sin, which is committed in respect of Thought, Word, or Deed. [p] Psal. 51. 5.

QUEST. *What is the just reward of Sin?*

ANSW. The just reward of Sin is eternal death, but it is [q] pardonable through the meritorious Death of our Saviour Christ. [q] Col. 2. 13, 14.

SECTION XVII.

QUEST. *What is the third Priviledge of a Christian?*

ANSW. The third Priviledge of a Christian, is the [r] raising of his mortal body from the corruption of the grave, unto immortal glory. [r] 1 Cor. 15. 54.

QUEST. *Upon what ground do you believe this Resurrection of your Body?*

ANSW. I believe the Resurrection of my Body, because God hath

q 1 Cor. 6.14. to this purpose declared [r] his power and good pleasure, that he both can and will raise it.

QUEST. *What means hath God declared, he will raise your body by?*

ANSW. God hath declared he will raise my body from the Grave, by
q 2 Cor. 4.14. [t] Virtue of the Resurrection of Christ my Lord and Saviour.

QUEST. *Shall not the wicked also be raised from the dead?*

ANSW. There shall be a Resurrection both of the just and unjust; howbeit, the wicked shall not be
s Dan. 12.2. raised to glory, but [u] to shame and everlasting contempt.

SECTION XVIII.

QUEST. *What is the fourth Priviledge of a Christian?*

ANSW. The fourth Priviledge of
w Psal. 16.11. a Christian is [w] everlasting Life, or the enjoyment of all true happiness for ever.

QUEST. *Wherein doth this true happiness consist?*

ANSW. The true happiness con-
x 1 Cor. 13.2. sisteth in the [x] glorification of Soul and Body, and in the everlasting abode with Saints, Angels, and God himself, in Heaven.

QUEST. *If this be the Priviledge of*

the

the Righteous, what then is the Portion of the Wicked?

ANSW. The Portion of the Wicked is [y] eternal Death, or a deprivation of all comforts.

[y] 2 Thes. 1. 9.

QUEST. *Wherein doth this eternal Death particularly consist?*

ANSW. Eternal Death consisteth in the loss of God's presence; and in the [z] enduring of the sting of Conscience, and of the torments of Hell fire for ever.

[z] Mark 9. 44.

QUEST. *How many Persons are there in the Divine Essence?*

SECTION XIX.

ANSW. In the Divine Essence, which is but [a] one, there are three distinct Persons; namely, the Father, the Son, and the Holy Ghost, who are distinguished by their Properties.

[a] 1 Joh. 5. 7.

QUEST. *What is the Property of God the Father?*

ANSW. The Property of God the Father is, to beget the Son, and to [b] create the World.

[b] Heb. 1. 2.

QUEST. *What is the Property of God the Son?*

ANSW. The Property of God the Son is, to be begotten of the Father, and to [c] redeem Mankind.

[c] 1 Tim. 2. 5, 6.

QUEST. *What is the Property of God the Holy Ghost?*

ANSW. The Property of God the Holy Ghost is, to proceed from the Father and the Son, and to [d] sanctify the Elect people of God.

[d] 1 Pet. 1.2.

The COMMANDMENTS.

SECTION XX.

QUEST. *Upon how many Tables were the ten Commandments written?*

ANSW. The ten Commandments were [e] written upon two Tables of stone, with the finger of God.

[e] Exod. 31.18.

QUEST. *How many ways are the Commandments propounded?*

ANSW. The Commandments are propounded two ways: that is, [f] Negatively, whereby Sins are forbidden; and Affirmatively, whereby Duties are enjoyned.

[f] Mat. 5.33.

QUEST. *What is the Tenor of a Negative Commandment?*

ANSW. The Tenor of a Negative Commandment is, to forbid every sort and degree of the Sin forbidden, and to [g] enjoyn the contrary Duty.

[g] Eph. 4.28.

QUEST. *What is the Tenor of an Affirmative Commandment?*

ANSW. The Tenor of an Affirmative

mative Commandment is, to enjoyn every sort and degree of the Duty enjoyned, and to [h] forbid the contrary Sin.

h Mark 7.10.

SECTION XXI.

QUEST. *How is the revealed Will of God distinguished?*

ANSW. The revealed Will of God is distinguished into the [i] unwritten Word of God, and the written Word of God.

i 2 Thes. 2.15.

QUEST. *How long had the Church of God his unwritten Word?*

ANSW. The Church of God had his unwritten Word, from the [k] beginning of the World until the time of Moses; and since that time it hath had the written Word, which is called Holy Scriptures.

k Luke 1.70.

QUEST. *Why is the written Word of God called Holy Scriptures?*

ANSW. The written Word of God is called Scriptures, because it is committed to writing; and Holy, because it was written by [l] Holy Men, who were inspired by the Holy Ghost.

l 2 Pet. 1.20, 21.

QUEST. *What is set forth in the Preface to the ten Commandments?*

ANSW. In the Preface to the ten

Commandments is set forth the
l Hos. 13. 4. [m] Authority of God that commandeth, and the reason of Man's Obedience to him above all others.

SECTION XXII.

QUEST. *Which is the first Commandment?*

n Mark 12. 29, 32. ANSW. The [n] first Commandment is, **Thou shalt have none other Gods but me:** which concerns the Acknowledgment of the onely true God.

QUEST. *What are the Sins forbidden in this first Commandment?*

o Psal. 14. 1. ANSW. In the first Commandment are forbidden the sins [o] of such as acknowledge no God, and the sins of such as serve false Gods, or serve not the true God onely.

QUEST. *What is the Duty enjoyned in this first Commandment?*

p 1 Cor. 8. 6. ANSW. In the first Commandment it is enjoyned, that I [p] acknowledge the one onely true God for my God.

QUEST. *Whereby will this your acknowledgment of the true God appear?*

ANSW. My Acknowledgment of the true God will appear by my

q Loving,

[q] Loving, Fearing, Obeying, and Trusting him above all others. [q] Mar. 12.30.

QUEST. *Which is the second Commandment?*

SECTION XXIII.

ANSW. The second Commandment is, **Thou shalt not make to thy self any graven image**, and so forth: which concerns the [r] Worshipping of the true God onely. [r] Mat. 4. 10.

QUEST. *What Sins are forbidden in this second Commandment?*

ANSW. In the second Commandment are forbidden the Sins of such as worship Images, or [s] any other Creatures; and of such as neglect, or falsify the Worship of the true God. [s] Rom. 1. 25.

QUEST. *Why must you especially beware of such Idol-worship?*

ANSW. I must especially beware of the worship of Idols, because our God is a jealous God, and a [t] severe punisher of Idolatry. [t] Deut. 8. 19.

QUEST. *What is the Duty enjoyned in this second Commandment?*

ANSW. In the second Commandment it is enjoyned that God onely be religiously Worshipped, in my Body and Spirit, [u] according to his own will: and to such worshippers he hath promised his especial mercy. [u] Joh. 9. 31.

QUEST.

SECTION XXIV.

QUEST. *Which is the third Commandment?*

ANSW. The third Commandment is, **Thou shalt not take the Name of the Lord thy God in vain:** which concerns the [w] keeping God's Name from profanation.

[w] 1 Tim. 6. 1.

QUEST. *What are the Sins forbidden in this third Commandment?*

ANSW. In the third Commandment are forbidden the sins of such as Blaspheme the Name of God in [x] thought, word, or action; as also the sins of false Swearing and Perjury.

[x] Job 1. 5.

QUEST. *Why must you especially beware of profaning God's holy Name?*

ANSW. I must especially beware of profaning God's holy Name, because himself hath [y] especially threatned to punish such offenders.

[y] 2 Sam. 12. 14.

QUEST. *What is the Duty enjoyned in this third Commandment?*

ANSW. In the third Commandment it is enjoyned, that the Name of God, and whatsoever beareth the Name of God, be used reverently; and that [z] religious Oaths be taken and observed with due care and conscience.

[z] Jer. 4. 2.

QUEST.

SECTION XXV.

QUEST. *Which is the fourth Commandment?*

ANSW. The fourth Commandment is, **Remember that thou keep holy the Sabbath day**, and so forth: which concerns the observation of [a] God's holy Day.

[a] Gen. 2. 3.

QUEST. *What is the Duty enjoyned in this fourth Commandment?*

ANSW. In the fourth Commandment it is enjoyned, that on God's holy Day I attend upon his Service in Prayer, [b] in receiving his Word and Sacraments, and in Meditation upon his Works of Creation and Redemption.

[b] Acts 20. 7.

QUEST. *What is the Sin forbidden in this fourth Commandment?*

ANSW. In the fourth Commandment is forbidden the [c] engagement of my self or family in worldly Employments on God's holy Day.

[c] Isa. 58. 13.

QUEST. *Are no worldly Employments allowable on the Lord's Day?*

ANSW. Upon the Lord's Day are allowable such worldly Employments as concern acts of Piety, [d] Charity, Necessity, and Decency.

[d] Luke 6. 9.

QUEST.

SECTION XXVI.

QUEST. *Which is the fifth Commandment?*

ANSW. The fifth Commandment is, **Honour thy father and thy mother:** [e] which is the first Commandment with promise, and concerns the mutual Duties of Inferiours and Superiours.

e Eph. 6. 2, 3.

QUEST. *What is the Duty of Inferiours to Superiours?*

ANSW. The Duty of Inferiours to Superiours is, to give them Honour: by which is meant [f] Fear, Reverence, Obedience, and Maintenance.

f Lev. 19. 3.

QUEST. *What mean you by Father and Mother?*

ANSW. By Father and Mother I mean, not onely natural Parents, but also [g] Governours in State, Church, and private Families.

g 1 Cor. 4. 15.

QUEST. *What is the Duty of Superiours to Inferiours?*

ANSW. The Duty of Superiours to Inferiours is, to [h] Govern, Protect, Sustain, and Instruct them.

b 1 Pet. 5. 2.

SECTION XXVII.

QUEST. *Which is the sixth Commandment?*

ANSW. The sixth Commandment is, **Thou shalt do no murder:** which

which concerns the [i] preservation of Man's Life.

[i] Luke 6. 9.

QUEST. *What are the Sins forbidden in this sixth Commandment?*

ANSW. In the sixth Commandment is forbidden, not onely the Murderous shedding of blood, but also [k] Hatred, revengeful Anger, and grievous Reproach.

[k] 1 Joh. 3. 15.

QUEST. *What is the Duty enjoyned in this sixth Commandment?*

ANSW. In the sixth Commandment it is enjoyned, that my own and my Neighbour's Life be preserved: which is done, partly by a [l] seasonable and moderate use of God's creatures, ordained for that end.

[l] Eccl. 10. 17.

QUEST. *What is further required to preserve Man's Life?*

ANSW. To preserve Man's Life, is also required the avoiding of bodily danger; but chiefly, the flying of [m] Sin.

[m] Psal. 55. 23.

SECTION XXVIII.

QUEST. *Which is the seventh Commandment?*

ANSW. The seventh Commandment is, Thou shalt not commit adultery: which concerns the [n] preservation of Man's Chastity.

[n] 1 Thes. 4. 3.

QUEST. *What are the Sins forbidden in this seventh Commandment?*

ANSW. In the seventh Commandment are not onely forbidden actual Adultery and Fornication;

a Mat. 5. 27, 28. but also Lascivious a desires, words, attire, and behaviour.

QUEST. *What other Sins are forbidden in this seventh Commandment, as inducements to Uncleanness?*

ANSW. Inducements to Uncleanness are

b Jer. 5. 7. b excess in eating and drinking, idleness, and the like: which are also forbidden in the seventh Commandment.

QUEST. *What are the Duties enjoyned in this seventh Commandment?*

ANSW. In the seventh Commandment are enjoyned

c 1 Pet. 3. 2. c Chastity and Modesty, in thoughts, and all manner of conversation; as also Sobriety, and Vigilancy.

SECTION XXIX.

QUEST. *Which is the eighth Commandment?*

ANSW. The eighth Commandment is, Thou shalt not steal: which

d 1 Sam. 12. 3. concerns the preservation of Man's Goods, or Propriety.

QUEST. *What are the Sins forbidden in the eighth Commandment?*

ANSW.

ANSW. In the eighth Commandment are not onely forbidden the acts of violent and fraudulent Theft; but also [r] Covetousness, Bribery, and with-holding other Men's dues. [r] Joh. 12. 6.

QUEST. *What are the Duties enjoyned in this eighth Commandment?*

ANSW. In the eighth Commandment are enjoyned the [s] restoring and securing to all their Dues; as also, the relieving of the Poor. [s] Prov. 3. 27, 28.

QUEST. *What other Duties are enjoyned in this eighth Commandment, as means to preserve from the sin of Theft?*

ANSW. Means to preserve from the sin of Theft are, the living and [u] labouring in a lawful Calling; as well as Contentedness, and avoiding of theevish Companions: which are also enjoyned in the eighth Commandment. [u] Eph. 4. 28.

SECTION XXX.

QUEST. *Which is the ninth Commandment?*

ANSW. The ninth Commandment is, Thou shalt not bear false witness against thy Neighbour: which concerns the preservation of Man's good name, by the [w] Testi- [w] Eph. 4. 1.

mony of Veracity and Charity.

QUEST. *What are the Sins forbidden in this ninth Commandment?*

ANSW. In the ninth Commandment are not onely forbidden the raising and promoting of false or malicious Reports, but also [x] all sorts of Lyes.

[x] Eph. 4. 25.

QUEST. *What are the Duties enjoyned in this ninth Commandment?*

ANSW. In the ninth Commandment are enjoyned the [y] due preservation and vindication of my own and my Neighbour's good name.

[y] Phil. 4. 8.

QUEST. *What other Duties are enjoyned in this ninth Commandment, as means to preserve from bearing false or malicious Testimony?*

ANSW. The means to preserve from bearing false and malicious Testimony are, a love to speak the Truth, with a [z] charitable endeavour to cover the infirmities of others: which are also enjoyned in the ninth Commandment.

[z] 1 Pet. 4. 8.

SECTION XXXI.

QUEST. *Which is the tenth Commandment?*

ANSW. The tenth Commandment is, Thou shalt not covet thy neigh-

neighbour's house, and so forth; which in general, concerns the [a] restraining of sinful lusts. [a] Rom. 7. 7.

QUEST. *What are the particular Sins forbidden in this tenth Commandment?*

ANSW. In the tenth Commandment are particularly forbidden the coveting my Neighbour's House, Wife, Servant, or any other [b] Goods belonging to him. [b] Acts 20. 33.

QUEST. *What are the Duties enjoyned in this tenth Commandment?*

ANSW. The Duties enjoyned in the tenth Commandment are, the regulation of my Desires in reference to other Men's enjoyments, and [c] contentedness with my own present estate. [c] Heb. 13. 5.

QUEST. *What means are here enjoyned for the attainment of that Contentedness?*

ANSW. Means for the attainment of Contentedness are, Meditation upon God's Appointments, upon mine own Unworthiness, and upon the [d] Creature's Insufficiency. [d] Eccl. 7. 13.

QUEST. *How are the ten Commandments fulfilled?*

SECTION XXXII.

ANSW. The ten Commandments are

Mat. 22. 37, 38, 39, 40. are fulfilled by [f] loving God above all things, and my Neighbour as my self.

QUEST. *Who is your Neighbour?*

[f] Rom. 13. 8. ANSW. My Neighbour is [g] every Man that standeth in need of my help.

QUEST. *How is your Neighbour to be loved?*

[g] 1 Joh. 3. 18. ANSW. My Neighbour is to be loved with the same [h] kind of love which I owe to my self.

QUEST. *With what kind of love ought you to love your self?*

ANSW. The love wherewith I ought to love my self must be

[h] Luke 6. 31. [h] Pure, Sincere, Moderate, Ordinate, Fervent, and Constant.

SECTION XXXIII.

QUEST. *By what means may you obtain ability to keep God's Commandments?*

[i] Psal. 143. 10. ANSW. I may obtain [i] ability to keep God's Commandments by diligent Prayer.

QUEST. *What is Prayer?*

[k] Hos. 7. 14. ANSW. Prayer is a calling upon God [k] with the heart, and sometimes with the voice, as well by a prescript Form of Words, as in occasional Expressions.

QUEST.

QUEST. *To whom must Prayer be made?*

ANSW. Prayer must be made to God, as the only object of Religious worship. / Rom. 10. 14.

QUEST. *How ought Religious Prayers to be made?*

ANSW. Religious Prayers ought to be made through the mediation of Christ, and [m] in Faith; which implyeth Sincerity of heart, Regard to God's revealed Will, and Charity to our Neighbours. [m] Jam. 1. 6.

The LORD'S Prayer.

SECTION XXXIV.

QUEST. *Why is the Prayer, which beginneth with* Our Father, which art in Heaven, *called, the Lord's Prayer?*

ANSW. The Prayer which beginneth with Our Father, which art in Heaven, is called the Lord's Prayer; because it was taught us by our Lord Jesus Christ, in whose [n] Name we do pray unto God the Father; and it containeth a Preface, six Petitions, and a Doxology or Conclusion with Praise to God. [n] Joh. 16. 23.

QUEST.

QUEST. *Which is the Preface to the Lord's Prayer?*

ANSW. The Preface to the Lord's Prayer is, *Our Father, which art in Heaven*: where by saying Our Father (and not my Father) we are
o 1 Thes. 5. 25. taught to o pray in brotherly Charity for others, as well as for our selves.

QUEST. *What learn you by praying to God as a Father?*

ANSW. By praying to God as a
p Mat. 7. 11. Father I learn, that as he is p most gracious, so I ought to come unto him with humble Confidence.

QUEST. *What learn you by praying to God in the Heavens?*

ANSW. By praying to God in the Heavens I learn, that as he is
q Psal. 115. 3. q most powerful and glorious, so I ought to come unto him with holy Reverence.

SECTION XXXV.

QUEST. *Which is the first Petition in the Lord's Prayer?*

ANSW. The first Petition in the Lord's Prayer is, *hallowed be thy name*: by which we are taught,
r Psal. 148. 13. first and r chiefly to desire and endeavour the glorification of God's holy Name.

QUEST.

QUEST. *What is meant by the Name of God?*

ANSW. By the Name of God is meant in general, God himself; in particular, his Titles, Attributes, and [s] Memorials.

[s] Pſal. 138. 2.

QUEST. *What is meant by Hallowing?*

ANSW. By Hallowing or [t] Sanctifying is meant, the Conſecrating to an holy uſe, or Glorifying.

[t] Lev. 10. 3.

QUEST. *What then do we beg of God in this firſt Petition?*

ANSW. In the firſt Petition we beg of God, that his glorious Name and our holy Profeſſion be not blaſphemed, but [u] glorifyed by our ſelves, and others, in thought, word, and deed.

[u] Pſal. 72. 19.

QUEST. *What is the ſecond Petition in the Lord's Prayer?*

SECTION XXXVI.

ANSW. The ſecond Petition in the Lord's Prayer is, **Thy Kingdom come**: which concerns the eſtabliſhment of the Kingdom of God, and the deſtruction of the [w] contrary Kingdoms, of Sin, Satan, and Death.

[w] Rom. 5. 21.

QUEST. *How manifold is the Kingdom of God?*

ANSW. The Kingdom of God is

threefold: namely, the [x] Kingdom of Power, over all Creatures; the Kingdom of Grace, in the hearts of his children; and the Kingdom of Glory, which is in Heaven.

x 2 Chron. 20. 6.

QUEST. *What is meant by the Coming of God's Kingdom?*

ANSW. By the [y] coming of God's Kingdom is meant, the eſtabliſhment of his Spiritual Dominion, where it is not received; and the enlargement of it, where it is received.

y Rev. 12. 10.

QUEST. *What then do we pray for concerning God's three Kingdoms?*

ANSW. Concerning God's three Kingdoms we pray, that he would [z] rule among his Enemies, propagate his Goſpel, and ſend his Son in the clouds for the accompliſhment of our Salvation.

z Pſal. 110. 2.

SECTION XXXVII.

QUEST. *Which is the third Petition in the Lord's Prayer?*

ANSW. The third Petition in the Lord's Prayer is, **Thy will be done in earth, as it is in heaven**: which concerns our Obedience to God. For we pray that [a] His will may be done, and not Ours.

a Luk. 22. 42.

QUEST. *How is the Will of God diſtinguiſhed?*

ANSW. The Will of God is distinguished into the [b] secret Will of God, which is done by passive Obedience; and the Revealed Will of God, which is done by Active Obedience. [b] Deut. 29. 29.

QUEST. *After what manner ought this revealed Will of God to be done?*

ANSW. The revealed Will of God ought to be done by us Men upon Earth, as the same is done by [c] his Angels in Heaven. [c] Psal. 103. 20.

QUEST. *How is the Will of God done by the Angels in Heaven?*

ANSW. The Angels in Heaven do the Will of God, [d] Readily, Speedily, Faithfully, and Constantly. [d] Psal. 103. 21.

SECTION XXXVIII.

QUEST. *Which is the fourth Petition in the Lord's Prayer?*

ANSW. The fourth Petition in the Lord's Prayer is, **Give us this day our daily Bread**: which concerns the [e] maintaining of our Bodies in this temporary life. [e] Exod. 23. 25.

QUEST. *What is meant by Daily Bread?*

ANSW. By Daily Bread are meant all outward comforts neces-

[f] Prov. 30. 8. fary for our ſuſtinence, in our [f] preſent and reſpective conditions.

QUEST. *What is meant by Our Bread?*

ANSW. By Our Bread is meant

[g] 2 Theſ. 3. 12. that relief which is [g] procured by direct and honeſt means.

QUEST. *Why do we beg our bread from God every day?*

ANSW. We beg our Bread from our Heavenly Father Every day, that we may obtain it from him with his Fatherly and Daily bleſ-

[h] Exod. 16. 4. ſing, and [h] may reſt contented with Preſent neceſſaries.

SECTION XXXIX.

QUEST. *Which is the fifth Petition in the Lord's Prayer?*

ANSW. The fifth Petition in the Lord's Prayer is, **And forgive us our Treſpaſſes, as we forgive them, that treſpaſs againſt us:** which concerns

[i] Mat. 18. 32. [i] God's pardoning our Treſpaſſes or Debts.

QUEST. *What mean you by Treſpaſſes or Debts?*

ANSW. By Treſpaſſes or Debts

[k] Pſal. 51. 4. I mean [k] Sins, by which we become indebted to the Juſtice of God.

QUEST. *What then do we particularly*

cularly desire of God in this fifth Petition?

ANSW. In this fifth Petition we particularly desire, that God would not exact from us the penalty of Sin, but would accept of the [l] satisfaction of Christ our Surety, and would for his sake discharge us from the Debt. [l] 2 Cor. 5.21.

QUEST. *Why do we pray God to forgive us, as we forgive our Offenders?*

ANSW. We pray God to forgive us, as we forgive our Offenders; that our forgiving them may be an Argument to God to forgive us; and an [m] Obligation to our selves still to forgive others, that God may still forgive us. [m] Mar. 11.25.

SECTION XL.

QUEST. *Which is the sixth Petition in the Lord's Prayer?*

ANSW. The sixth Petition in the Lord's Prayer is, **And lead us not into Temptation, but deliver us from evil**: which concerns our preservation from the [n] power of Sin and Satan. [n] Psal. 119. 133.

QUEST. *Upon what terms do we pray to be delivered from Temptation and Sin?*

ANSW.

ANSW. We pray Conditionally [if it please God] to be delivered from Temptation: but we pray
o Joh. 17. 15. o Absolutely to be delivered from the Evil of it.

QUEST. *Doth God tempt us to Sin?*

ANSW. Though God do try us,
p Joh. 1. 13. yet doth he not p properly tempt us to Sin: but yet for our Sins, he may both permit Satan to tempt us, and permit us to fall by the temptation.

QUEST. *What do we then particularly pray for, concerning Temptation?*

ANSW. Concerning Temptation
q 1 Cor. 10. 13. we particularly pray, that q God would be with us in the Temptation, would support us under it, and safely deliver us out of it.

SECTION XLI.

QUEST. *Which is the Doxology, or Laudatory Conclusion of the Lord's Prayer?*

ANSW. The Doxology and Conclusion of the Lord's Prayer is, **For thine is the Kingdom, and the Power, and the Glory, for ever, AMEN:**
r Psal. 22. 27, 28. which contains a Form of Praising God, as well as r a Reason why we put

put up the Petitions unto him.

QUEST. *What is meant by Kingdom, Power, and Glory?*

ANSW. By Kingdom, Power, and Glory, is meant the [f] Majesty of God's Supreme and Omnipotent Rule over all Creatures. [f] 2 Chron. 20. 6.

QUEST. *Do not Rule, Power, and Glory, belong also to earthly Princes?*

ANSW. Rule, Power, and Glory belong in some respect to earthly Princes: But [t] Originally, Eminently, and Eternally they belong onely to God. [t] 1 Tim. 1. 17.

QUEST. *What is meant by AMEN?*

ANSW. By AMEN, or [u] So be it, are meant Approbation, Assurance, and desire of accomplishment. [u] Jer. 28. 6.

SECTION XLII.

QUEST. *How many parts of Prayer are there?*

ANSW. There are four Parts of Prayer; namely, [w] Supplication, Apprecation, Intercession, and Thanks-giving. [w] 1 Tim. 2. 1.

QUEST. *What is meant by Supplication and Apprecation?*

ANSW. By Supplication is meant [x] Prayer for the averting of Evil; and by Apprecation is meant Prayer for [x] Hos. 14. 2.

for the obtaining of Good.

QUEST. *What is meant by Interceſſion, and Thanks-giving?*

ANSW. By Interceſſion is meant
y Col. 1. 3, 4. y Prayer for others; and by Thanks-giving is meant Praiſing God for Mercies already received.

QUEST. *Upon what terms muſt we generally pray for God's favours?*

ANSW. What God hath Abſolutely commanded or promiſed, we muſt pray for abſolutely; and what he hath promiſed upon Conditions,
z Luk. 22.42. we muſt z pray for under the ſame Conditions.

The SACRAMENTS.

SECTION XLIII.

QUEST. *How many are the Sacraments of the New Teſtament?*

ANSW. As there be two chief Sacraments of the Old Teſtament; namely, Circumciſion and the Paſſover: ſo there are two Sacraments of the New Teſtament; namely,
a 1 Cor. 12. 13. a Baptiſm and the Lord's Supper.

QUEST. *What do theſe two Sacraments of the New Teſtament ſet forth?*

ANSW.

ANSW. Baptism setteth forth new Birth, and therefore is received but once: the Lord's Supper setteth forth spiritual [b] Nourishment, and therefore is received oftentimes.

[b] 1 Cor. 11. 26.

QUEST. *How many things are required to make a Sacrament?*

ANSW. To make a Sacrament are required three things; namely, an [c] outward Signe signifying, an inward Grace signified, and a Divine Word of Institution and Promise belonging to them.

[c] 1 Cor. 11. 23, 24.

QUEST. *Doth the outward Signe in a Sacrament only signify?*

ANSW. The outward Signe in a Sacrament doth not onely signify, but also [d] exhibite and seal the inward and spiritual Grace to the believing Receiver.

[d] 1 Cor. 10. 16.

QUEST. *What is Baptism?*

SECTION XLIV.

ANSW. Baptism is an application of Water, by dipping or sprinkling, [e] in the name of the holy Trinity.

[e] Mat. 28. 19.

QUEST. *What is the inward or spiritual part in Baptism?*

ANSW. The inward or spiritual part in Baptism is, the purging and

f Rom. 6. 4.

f Mortification of sin, and a Spiritual Resurrection to the state of Grace and newness of Life.

QUEST. *How many States of man are there in the world?*

ANSW. In this world there are three States of man; First, the g State of Innocency, in which the first man was created after the image of his Maker; Secondly, the State of Sin, in which all men were naturally Born; Thirdly, the State of Grace, into which we are translated by Christ.

g Eccles. 7. 29.

QUEST. *In what did the Image of God, after which Adam was created, chiefly consist?*

ANSW. The Image of God, after which Adam was created, did chiefly consist in the Spiritual Wisdom, h Righteousness, and true Holiness of the Soul.

h Eph. 4. 24.

SECTION XLV.

QUEST. *What is required to make Baptism effectual?*

ANSW. To make Baptism effectual, it is required that the Baptized person practise the i two chief Christian Doctrines of Repentance and Faith.

i Hebr. 6. 1.

QUEST. *What is Repentance?*

ANSW.

ANSW. [k] Repentance is a sorrowful sense and acknowledgment of sin, with a turning from it unto God. k Acts 26.20.

QUEST. *Upon what doth our Faith chiefly rely?*

ANSW. Our Faith doth chiefly rely upon the gracious [l] promises of a most faithful and most powerful God, which promises are ratifyed in Christ. l Rom. 4. 20, 21.

QUEST. *But why are unapprehensive Infants admitted to the Sacrament of Baptism?*

ANSW. Infants are admitted to the Sacrament of Baptism, upon the [m] profession of Christianity made by those that undertake for them. m Acts 16. 14, 15.

SECTION XLVI.

QUEST. *By what name is the second Sacrament called in holy Scripture?*

ANSW. In holy Scripture, the second Sacrament is called the Lord's Table, [n] the Lord's Supper, and the breaking of Bread. n 1 Cor. 11. 20.

QUEST. *Why is the second Sacrament called the Lord's Supper?*

ANSW. The second Sacrament is called the Lord's Supper, because the [o] Lord Jesus himself ordained o 1 Cor. 11. 25, 26.

dained it, for a continual Memorial of his own Death.

QUEST. *What outward Elements are to be used in the Lord's Supper?*

ANSW. The outward Elements to be used in the Lord's Supper are
[p] Psal. 104. 15. Bread and Wine, which are[p] two sorts of food most excellent in their kind.

QUEST. *Why is our Communion with Christ set forth by eating and drinking?*

ANSW. Our Communion with Christ is set forth by eating and
[q] Joh. 6. 56. drinking, to shew our [q] near conjunction with him; by whom our spiritual life is maintained.

SECTION XLVII.

QUEST. *Are the Bread and Wine at the Lord's Table changed?*

[r] Matt. 26. 26, 29. ANSW. The [r] Bread and Wine at the Lord's Table are not changed in nature, but in use, as being appointed there to set forth something which is inward and spiritual.

QUEST. *What doth the breaking of the Bread, and pouring out of the Wine, at the Lord's Table set forth?*

[s] Luke 22. 19, 20. ANSW. [s] The breaking of the Bread, and pouring out of the Wine,

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at the Lord's Table, ſet forth the breaking of Chriſt's Body, and the ſhedding of his Blood upon the Croſs, for us.

QUEST. *What doth the diſtributing of the Bread and Wine at the Lord's Table ſet forth?*

ANSW. The diſtributing of the Bread and Wine, at the Lord's Table, ſetteth forth the diſtributing or giving of Chriſt's Body and Blood to us, as [t] Food for our ſouls.

[t] Joh. 6. 54.

QUEST. *By what means are the Body and Blood of Chriſt, in the Lord's Supper, received?*

ANSW. The Body and Blood of Chriſt in the Lord's Supper, are received [u] by the grace of Faith.

[u] Joh. 6. 63, 64.

QUEST. *After what manner are the Body and Blood of Chriſt, in the Lord's Supper received?*

SECTION XLVIII.

ANSW. The Body and Blood of Chriſt, in the Lord's Supper, are received [w] really and ſpiritually into the Heart of the worthy Communicant.

[w] Joh. 6. 55, 56.

QUEST. *What is required to make a worthy Communicant?*

ANSW. To make a worthy Communicant it is [x] required, that before

[x] 1 Cor. 11. 28

fore a man come to the Lord's Table, he examine himself; which presupposeth in him, a competency of Knowledge.

QUEST. *Why must a man examine himself, before he come to the Lord's Table?*

ANSW. A man must examine himself before he come to the Lord's Table, because the unworthy Communicant [y] becometh guilty of the Body and Blood of Christ, and eateth and drinketh judgement to himself.

[y] 1 Cor. 11. 27, 29.

QUEST. *Concerning what things ought a Communicant chiefly to examine himself?*

ANSW. A Communicant ought to examine himself concerning his Repentance, Faith, and Thankfulness toward God; as also, concerning his [z] Charity toward men: all which are absolutely requisite to make a worthy Communicant.

[z] Mat. 5. 23, 24.

The END.

IN regard the short explicatory Notes *just placed in this Manual, which have now several times passed the Press, are by experience found less serviceable to the instruction of Youth; because most private Instructers are not able, and most others not willing to undergo the trouble of framing such leading Questions out of them, as may answer the design of* Catechization: *it hath been therefore thought fit, that out of the same* Notes *should be orderly framed a Draught of Questions with their Answers, for an Essay; and these here, with the* Notes, *presented to the Catechist. That it may not be said of this small furniture of Doctrinals, what was sometimes said of bodily food* [in Lam. 4. 4.] The children ask bread, and no man breaketh it unto them. *Now of this Catechistical Supplement, the Reader may please to take the following Account.*

The frame of Questions is distinguished into Paragraphs *or* Sections, *which are noted in the Margin thus,* [SECTION I, II, III, &c.] *and do correspond with the like Marginals now also Printed with the* Notes

Notes *themselves. The number of fourty and eight* Sections, *doth (as it happens) almost sort with the number of Sundays in the Year; especially, if a few Sacrament Sundays be abated. But the reason of this distinguishing into* Paragraphs, *was partly to comply with the known distinctions of the* Creed, Decalogue, *and* Lord's Prayer, *into their respective* Articles, Commandments *and* Petitions; *and partly to measure out to Young and Narrow Capacities such prepared Portions, as are used in the feeding of little Children, and in the instilling liquor into narrow mouthed Vessels. Yet this howsoever is done with this reserve, that if any either dislike such Division in general, or this here used, in particular; he be entreated to pass over the present notification of* Sections, *and to take such other measures, by joyning two or more of the* Paragraphs *into one, or by dividing one of them into more, as may best comport with his own design and occasions.*

But the stinting each Section *to the precise number of four Questions and Answers, and onely four Proofs, may seem to stand*

in

in need of a larger Apology: it being confeſs'd at all hands, that the Materials of the ſeveral Paragraphs *do not equally require the ſame compaſs of Explication. Yet to this alſo it muſt be ſaid, that this was likewiſe done in condeſcenſion to young Learners, whoſe memories muſt be encouraged with ſhort and eaſie Tasks, and the meaſure of their ſpiritual proviſion be, as of* Manna *in the wilderneſs, a daily and limited* Omer *of Food*; Exod. 16. 16, 18.

It might be wiſhed, that ſuch a middle rate of Documents could be fixed, as would neither be found too many, nor too few, for the various circumſtances that attend this ſervice. And yet even ſuch an exquiſite Model would not attain the end of Catechization, *without the prudence, condeſcenſiveneſs, and aſſiduity of an Inſtructor: whereas the moſt inartificial Compoſition of Catechiſtical Doctrines now extant among us, being ſeconded with a competency of thoſe qualifications in the Catechiſt, will undoubtedly in time turn to very good account. But for the preſent, 'tis ſufficient that all generally agree, that Guides of Youth muſt* drive on ſoftly, as the Children be able to bear; leſt in over-driving *the Lambs* one day, all the Flock ſhould die; *as* Jacob *once ob-*

ſerved in a like caſe, Gen. 33. 13, 14. *As to this Eſſay in particular, 'tis again deſired, that the Catechiſt uſe his own liberty and judgment, in laying aſide any of theſe Queſtions which ſeem ſuperfluous, and raiſing any other that may ſeem more convenient; as alſo in borrowing more Proofs for their confirmation, either from the Margin of the parallel Sections of the Notes, or from his own better acquaintance with holy Scripture.*

It remains to be noted, that if the ſenſe of each Poſition had been ſhared between the Queſtion and Anſwer (as is uſual in other Catechiſms) as well the Repetitions in the Anſwers, as the Lines in the Manual it ſelf, had been conſiderably fewer than now they are: but this Expedient was purpoſely declined. For by repeating the import of each Queſtion in its reſpective Anſwer, and ſo making the Anſwers entire Propoſitions; 'tis hoped the memories of young Chriſtians may hereby be furniſhed with a laſting ſtock of Chriſtian Aphoriſms, which by this means are become more plain, and eaſie to be learned and retained.

But if, notwithſtanding what is now ſaid, the ſupercilious in this our Age ſhall diſdain all ſuch condeſcenſive endeavours, as intolerably

mean and pedantick; let ſuch be put in mind, that the ſame pedantry and indulgence to tender Years were by theſe methods chiefly deſigned. And that with ſomewhat the more encouragement and hope of ſucceſs, in that the great Apoſtle of the Circumciſion, St. Peter, *was commanded* [*in* Joh. 21. 15, 16.] *to* feed the Lambs *of Chriſt, as well as his* Sheep: *and that great Maſter of humane Learning, as well as Doctor of the Gentiles, St.* Paul, *thought it no diſparagement to feed* Babes with Milk, *as well as to miniſter* ſtrong Meat *to men of higher attainments*; 1. Cor. 3. 2. *Yea, the ſame holy man, who was not inferiour to the very chiefeſt Apoſtles, hath* (*in* 1 Cor. 14. 19.) *thus openly profeſſed of himſelf*; I had rather, *ſaith he,* ſpeak five words with my underſtanding, that by my voice I might teach (*or Catechize*) others alſo, than ten thouſand words in an unknown Tongue.

PROV. XXII. 6.

TRain up [*or*, *Catechize*] a Child in the way he ſhould go: and when he is old, he will not depart from it.

2 TIM. III. 15.

From a Child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

¶ *A Sermon Preached before King* James, *upon* Eph. 4. 13. *by* James Uſher, *late Arch-biſhop of* Armagh.

'Great Scholars poſſibly may think, that it 'ſtands not ſo well with their credit, to ſtoop 'thus low, and to ſpend ſo much of their time 'in teaching theſe rudiments and firſt principles 'of the Doctrine of Chriſt. But they ſhould 'conſider, that the laying the foundation skil-'fully, as it is the matter of greateſt impor-'tance in the whole building, ſo it is the very 'maſter-piece of the wiſeſt Builder. *According 'to the grace of God which is given unto me, as a 'wiſe maſter builder, I have laid the foundation*; 'ſaith the great Apoſtle, 2 *Cor.* 3. 10. And let 'the learneſt of us all try it whenever we 'pleaſe, we ſhall find, that to lay the ground-'work rightly (that is, to apply our ſelves un-

'to

'to the capacity of the common Auditory, and 'to make an ignorant man understand these 'mysteries in some good measure) will put us 'to the tryal of our skill, and trouble us a 'great deal more, than if we were to discuss 'a controversie, or handle a subtle point of 'Learning in the Schools.

¶ *The* Peace-maker (*Sect.* 23.) *by* Joseph Hall, *late Bishop of* Norwich.

"It was the observation of that wise and "learned King *James* of blessed memory, --- that "the reason, why so many of ours were per- "verted to Popish Superstition, was, for that "the people were not well grounded by due ca- "techizing in the Principles of Christian Reli- "gion; --- and that there is no employment in "the world, wherein God's ministers can so "profitably employ themselves, as in this of "plain and familiar Catechizing. What is a "Building without a Foundation? If this "Ground-work therefore be not surely laid, all "their Divine Discourses (for such their Ser- "mons are) lye but upon the loose sand, and are "easily washed away by the insinuative sugge- "stions of false Teachers. --- As for matter of be- "lief, where the foundation is surely laid of the "Doctrines of Faith, contain'd in the *Apostolick*, "*Nicene*, *Athanasian Creeds*; and of the Doctrine "of the Sacraments, briefly comprized in our "publickly allowed Catechism; I see no reason,

"but

" but to think our people ſo ſufficiently de-
" fenced againſt the danger of Error, that no
" Heretical machinations could be able to batter
" or undermine them. And ſurely, if ever there
" were or can be time, wherein this duty of Ca-
" techizing were fit to be enforced, it is this
" upon which we are fallen, when the ſouls of
" Chriſtian people are ſo hard laid at, not only
" by *Popery*, *Anabaptiſm*, *Antinomianiſm*, *Pelagia-*
" *niſm*; but by the confounding and helliſh He-
" reſies of *Socinianiſm*, *Antitrinitarianiſm*, *Ne-*
" *arianiſm*, prodigious miſchiefs; tending not
" only to the diſturbance of our peace, but to
" the utter deſtruction of Chriſtianity.

COme ye children, hearken unto me; I will teach you the fear of the Lord. *Pſal.* 34. 11.

When the chief Prieſts and Scribes ſaw the wonderful things that he did, and the children crying in the Temple, and ſaying, Hoſanna to the ſon of David; they were ſore diſpleaſed, and ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe? *Matt.* 21. 15, 16.

O Lord

O Lord open thou my lips, and my mouth shall shew forth thy praise; Psal. 51. 15.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, mortify and kill all vices in me, and so strengthen me by thy grace, that by the innocency of my life, and constancy of faith even unto death, I may glorify thy Name through Jesus Christ our Lord; in whose own words I further call upon thee, Our Father, &c.

Almighty and everlasting God, heavenly Father, I give thee humble thanks, that thou hast vouchsafed to call me to the knowledge of thy grace and faith in thee: increase this knowledge and confirm this faith in me evermore. Give thy holy Spirit to me, that I being born again, may be made heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ A Prayer for the Morning.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord;

in

in whose Name and words we further call upon thee, Our Father, &c.

Or this.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Evening.

O God from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour; in whose Name we further call upon thee, Our Father, &c.

Or this.

LIghten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thine onely Son our Saviour Jesus Christ. Amen.

The END.